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SAINT PETER.

BY HOLLIS FREEMAN.

He hath thrice his Lord denied
In that gloomy judgment hall,
Now upon his startled ear
Shrill and loud the cock doth call;
"Peter, with thy boastful pride,
Thou thy Master hath denied."

Not the crowing of the cock,
That his stubborn spirit broke,
But the look which Jesus gave;
Then his soul's deep anguish woke,
Melted in a bitter flow,
Tears of penitence and woe.

Should we, wounded soul, low fall
Neath the tempter's cunning dart,
And our Master e'er deny
With our traitor lips or heart,
Let us conjure up that look
Which the soul of Peter shook.

Look of pity and of love,
Melting quick a heart of stone,
Sympathy that heals, consoles,
Depths of tenderness unknown;
Then shall melt our guilty fears
Into love's repentant tears.

THE DEATH OF THE CZAR.

BY MRS. MARY S. ROBINSON.

The destruction of the Czar is a sombre, a terrible event, in every respect. In his person, enthroned imperial force has succumbed to the fury of anarchy, of demoniacal devastation. With noble lines in his record as a sovereign, with some undeniable virtues, he has, nevertheless, fallen a victim to an evil power that is, in part at least, an outgrowth, an inevitable result, of the system whereof he was type, representative and administrator. Nihilism, Communism, Fenianism, the rage and revolutions of the mob, belong truly to the brood of hell. But their father, the ruler of the darkness of this world, is not the less the father of despotism, extortion, oppression, tyranny; the fattening of the privileged few upon the ill-requited toil, the painful, miserable lives of the many. The royalty, nobility and gentry of Europe are wrapped in a gorgeous glitter of luxury, invested with the pomp of power; but ravening wolves, hyenas and vultures are not less veritable creatures of prey than are these "privileged" classes of human society. Their life is the life-blood of the humble, the lowly, the impoverished. Their selfishness and greed are fed, their immense expenditures are paid — when they are paid — by the weary, monotonous lives of millions of their fellow-beings, who toil as in a treadmill from childhood to old age, when they are not prematurely cut down by famine or exhaustion from exposure and overwork. Small knowledge, little experience have these "lower classes" of kindness, consideration, compassion, in this world. Some of them have heard of a God who is merciful; of a Son of God who came hither to lift them up, and to bring comfort and relief to their dark existence. To thousands, indeed, the solace of the Scriptures, the glad tidings of the glorious Gospel of the blessed God, are altogether unknown. The obscurantism of the Church of Rome is hardly more palpable, more effectual, than that of the social and governmental systems of European nations — Great Britain among them. Those of their manual-laboring millions who have learned the name of God, derive solace from it mainly in connection with their dim hope of what lies beyond the grave. "There the weary are at rest." There the mighty, the haughty, cease to oppress. There is no tax on salt, no royal debauches to support in extravagance, no revenues to be wrung out of the veins and sinews of the poor.

An American, especially if he have never had a glimpse of the manual-working classes in the countries beyond the sea, has, in truth, no adequate conception of the weight that holds them down, the miseries that make up their existence. Oppression, injustice, appear intolerable, if we have to endure them ten years, half a century. The limited wrongs, so to speak, inflicted upon our colonists by a remote Parliament and sovereign, were more than the people could endure, when their hope of reparation was gone. We are in no position to adequately conceive of oppressions that have enlarged with the development of a thousand years; of weight added to weight in the scale of oppressive taxation and extortion;

of continually added wheels, upper and nether mill-stones, used for the grinding of the poor. The German peasant-woman gets up at two o'clock in the morning, treads the miry bog with aching limbs, but of necessity with unflinching feet, till nine o'clock at night, with brief intermission, and gets for her labor a spare supply of coarse food, a rude place of shelter during her respite of sleep, and three or four rough garments through the year. Her "rich" cousin, the field hand, the miller, or the brewer, has the chance to lay up some thalers; he can go to America. But for her — poor little darkened soul in its stunted body — for her nothing remains, year in and year out, but to tread the watery peat. Should she defy the miseries of her fate and live to advanced years, she may find a refuge before death in the *Stiftung*, the private almshouse of a countess, who having bought peat at a ridiculously low cost through all her life, is able to render certain of her fellow beings paupers, in a condition of relaxed misery, when she is no longer a reigning belle or an active gambler. The writer of these lines has seen precisely such a peasant-woman and such a countess. The Russian artisan toils as hard and as long as the peasant-woman. At night, too dull, too exhausted to disrobe (poor fellow! his robes are none too numerous), he flings himself, greased and grimed, upon a plank, and catches a few hours of sleep — the only interim allowed in his life of struggle and of misery. In some regions the European peasantry live mainly upon a meal that is half bran; if very poor, they live upon bran with a small admixture of meal. A piece of black bread, a bit of cheese and of garlic, constitute what is considered a comfortable dinner for the out-door laborer. In certain northern districts the peasants consume *berg-mehl*, a compound of coarse meal mixed with a large proportion of powdered earth. Not long ago certain of the French peasantry subsisted on acorns; and others, in time of dearth, ate the grass that in their extremity could not be spared for their cattle.

The expenses of English royalty are well-nigh incredible. Its wealth is computed by millions of pounds. The debts of the Prince of Wales — a shameless, dissolute person — amount to many thousands of pounds; and he has the honor to be the prospective sovereign of a nation in which one person in every ten is a pauper, deprived of his independence by a corrupt system of caste; a nation in which his brother, the second person in every ten, is a criminal, degraded, corrupted, bound in prison by a society boasting of its prebends, canons, deans, bishops and archbishops; criminals swinging from gibbets with- in sight of magnificent and venerable cathedrals. The European systems of caste and privilege are frauds and abominations — outrages against our common humanity. The purity of the Gospel, the samite banner of Christianity, is folded over oppressions, corruptions, loud and long-crying wrongs, that cannot be concealed or dissimulated.

As we averred, such a state of society and of government necessarily implies an attending nemesis. We are ready to shudder at the mention of the French Revolution. We may well shudder at the inhumanities, the incredible oppressions, that caused the Revolution. Prior to it, an eminent Frenchman, La Bruyère, traversing his country, wrote: "Certain savage-looking creatures, male and female, are seen in the fields, black, livid, sunburnt, belonging to the soil wherein they dig and grub with invincible stubbornness. They are capable of rude articulation, and when they stand erect they disclose human lineaments, half-beasts, so to speak. They are, in fact, men. At night they withdraw into their dens, where they devour coarse black bread, roots, and water. They sow, plough and harvest for the superior folk; hence they should not be in want of the bread they have planted." Yet they did want it to the extent of perishing by the million each year. In 1715 more than one-third of the population of France, about six millions, were brought down to death by exhaustion, exposure and hunger. In 1725, the people of Normandy subsisted on grass. At Chartres,

the archbishop reported that they ate grass like sheep, and died like so many flies. In 1749, thirty miles from Paris large numbers of celibate persons were found, who declined to marry for the reason that it was not desirable to bring into the world wretched beings like themselves, without hope, without anything but a sense of misery in existence. Dargenson wrote: "I myself have tried to induce some of the women to marry, by offering them assistance; but they all reason in this way, as if they had consulted together." The famished stayed in bed, because they suffered less thus; but some widows in extremity had to burn their bedsteads, and others their fruit trees, for fuel. "The cries of want cannot be expressed." The misery is greater than human nature can bear. When it reaches this degree, the cyclone ensues. Kings, queens, nobles, are driven out with cries, execrations and imprecations. The Princess de Lamballe is pushed and driven over mutilated corpses. A ruffian, made such by incredible greed and injustice, mars her lovely brow with a gash. Another smites her to the ground by a blow on the back of her head. Her hair is torn out by the roots; her delicate body is torn into fragments, and thrown in the air. One of her limbs is shot from a cannon's mouth. The Revolution thus inaugurated smites the whole nation. It is another apparition of Nihilism; the destruction of the ancient, the inhuman, abominable *regime* of privilege — the privilege of haughtiness, greediness, pride and luxury to live upon the marrow and life-blood of the poor, the humble, the lowly, the little ones of this world, who have no helper save God.

We Americans, enjoying our in-prescriptible birthright, happy, but in some sense unconscious, unaware of the sources of our happiness, and of our exceptional prerogatives among the peoples and nations of the earth; we, with no terrible thousand-year histories of man's inhumanity to man, with no alarming shadows and eclipses over the prosperity of the present, no fearful doubt or thick gloom upon the future — we shall do well to occasionally and sympathetically consider the sufferings of our fellow-beings throughout the rest of the world. We cannot realize them, cannot adequately image them; but as subjects of the theocracy of the Son of God, we can and ought to remember those that are in bonds as bound with them. May He speed the day when the poor shall not lift up their cry in vain; when His reign of peace and good-will shall prevail over all this distraught and sorrowful earth!

LETTER FROM NEW YORK.

PALMER AND MINGINS.

Ye editor of Zion's Herald aptly terms the proprietor of the old Free Tabernacle a bishop as well as a banker. Mr. Palmer is entitled to the credit of good intentions, but not to the reputation of wise methods in matters ecclesiastical. A partly dependent church is not a wholly dependent bank, and naturally declines the individualized government of a financial institution. Whatever Mr. Palmer's proprietary rights may be, and however liberal his contributions, the members of the church — and above all the members of a Congregational church — rightfully think that their convictions and preferences should receive due consideration; nor are they willing to sanction the proceedings of a leader without knowing something of the motives which regulate them.

The American church is the palladium of American liberty. Whenever the church, or a church, consents to the dictation of a purely temporal ruler, its spiritual death — or rather its transformation into a vicious caricature of the Christian corporation — is simply a question of time. This is the lesson of history, frequently repeated, on scales of all dimensions. The newspaper rumor that Dr. J. P. Newman is to be the spiritual employ of any lay dictator, strikes us as being quite absurd. Such a narrow sphere of influence, however richly provided, is unsuited to his character and powers. St. Luke's M.E. Church, with all its brilliant possibilities of fame and usefulness, is an infinitely

more desirable and influential field of labor.

GEORGE I. SENEY.

Before those possibilities become realities, the spirit of the Methodist preacher's Methodist son must operate in the erection of a suitable edifice. There is not a church in the metropolis worshipping in so unpretentious an edifice, that gives so much for home and foreign evangelization. The same loving generosity, carried into a church like that of Dr. Tyng, and spreading through a tenfold larger congregation, would yield richer fruits of righteousness to the praise and glory of God. There are not many Methodists who can give \$500,000 or \$600,000 in a single year, like George I. Seney; but if those who can, do give according to their ability, we shall have churches, hospitals, libraries, and all other material helps in the great work of spreading Scriptural holiness throughout the world, and shall be far more likely to do the work of which these are only incidents.

CHURCH DEBTS AND CHURCH CO-OPERATION.

New York needs hospitals for the body, and also hospitals for the soul. There are fewest of the latter where they are most needed — we do not say wanted. Want, in modern signification, implies desire; need may imply, or it may exclude, desire. The lower portions of the city need more churches, but they do not desire churches sufficiently to maintain those they have. Below Fourteenth Street there are 400,000 residents, with only 3,834 Presbyterian church members and 3,971 Sunday-school pupils. In wards one to six, Rev. Dr. Vincent reports that there are no Presbyterian churches. Where Presbyterian churches survive, they are in a declining condition. Allen Street is losing members and running behind in current expenses. Spring Street and Broome Street churches are in the same condition. Canal Street has only seventy members; 16,000 out of the 20,000 people in its territory do not attend any church. Outside help to the extent of \$6,000 or \$7,000 a year is required to keep these failing churches alive. The Presbyterians of the stronger churches are called upon to sustain the weaker. So it is with all evangelical denominations; and yet, despite all that is done, ignorance, irreligion, and vice steadily press on from the Battery upward. Romanism cannot contend with the foe. In fact, she has strengthened it; and more than once — in France particularly — has it turned upon, and well-nigh rent her to pieces.

The Methodist General Hospital is a step in the right direction. It is the practical Gospel in surgical instruments, physician's medicines, nutritious food, clean beds, sunlight and air. It will prepare the hearts of the "mixed multitude" from all lands for the Gospel of the Methodist preacher. It will bring many under the power of the warm, breezy, hopeful Methodist embodiment of Christianity. In it souls as well as bodies will be healed, and the souls may and will become the spiritual healers of many sick in New York and other cities. There is warrant for this prediction in the success of the

NEW YORK CHRISTIAN HOME FOR INTEMPERATE MEN.

This institution is located at No. 48 East 78th Street, was established in June, and incorporated in October, 1877. J. M. Cornell was one of the incorporators, and A. N. Stout, another godly Methodist, is one of the board of directors. The object of the society is "to provide and maintain a home for intemperate men, and by Christian influences to endeavor to reclaim them." Do they succeed? The annual report states that "of the 196 men received during the year, a few of whom left us almost immediately after entering the Home, 120 men are believed to be steadfast in their profession, and leading Christian lives; and of the 417 received since the doors of the Home were opened, we believe 270 are leading consistent lives of devotion to their Lord and Saviour." Daily religious services are held, and "the Holy Spirit has been manifested in a marvelous manner at the Home. Men who have led lives of wickedness for many years, and who have set at naught all good counsels, and despised all the entreaties of loved

ones, have, at the invitation of the Saviour, made a complete surrender to His tender and compassionate love."

This report exhibits Christ in His true character as the Great Physician. Nor do we derogate from His dignity when we say that He is the cheapest. It is a question whether inebriate asylums, where drunkenness is treated as a physical disease, are successful; at least, so successful as to warrant their continuance. In this Christian Home sixty-five per cent. are cured and become producers instead of consumers. Freedom from restraint is one of the distinctive characteristics of the Home, and the only medicine relied on for the cure of this sin — not disease merely — "is the moral influence of the Gospel of Christ." Many who have been admitted have been born and bred to high social positions in the world, and have graduated at colleges. Total abstinence from tobacco is made imperative on all who remain in the institution, and total abandonment of it is strongly advocated.

The notion that drinking habits are chiefly hereditary is not confirmed by the experience of the inmates of the Christian Home. In 252 cases none of the members of their families were intemperate; in 165 cases they were. In 213 instances "the habit was acquired after becoming of age and leaving the domestic fireside." All of which proves that drunkenness is a sin, and not a physical necessity. Even if it were the latter, it is still a sin, because the testimony of these hundreds of saved men proves that the almighty Saviour is able and willing to rescue and regenerate all who appeal to Him. The letters of former inmates to Charles A. Bunting, the resident manager, published in the report, are full of interest and value. All gratefully recognize Christ as the compassionate Saviour and all-sufficient Helper in the hour of need; all justify the faith of the officers and patrons of the Christian Home that the Great Physician "is alone able to save from all sin and heal the soul." Welcome the hospitals, and the Seney's who build them; and also the churches and the godly laborers for Christ and for men who sustain them!

WEST POINT.

The United States now have a President who is a member of a Christian church. God bless him! He is said to be the first since Washington. The United States Military Academy also has a superintendent, in the person of General Howard, who is a member of a Christian church. God bless him! He is said to be the first since Colonel Thayer. Your correspondent had the pleasure of listening to the lecture on George Washington that General Howard delivered to the cadets on the anniversary of Washington's birth. That lecture was a capital one — critical, philosophical, and Christian. In discussing the topic of ostracism, he displayed consummate ability and tact, and carried with him the deepest convictions of his hearers. None had any save words of praise for the address.

We were glad to learn that drinking habits are not common in the army; that Congressional orators have grossly misrepresented it in this particular; that in the Department from which Gen. Howard came, the practice of total abstinence is prevalent among the officers. Would that all were as zealous of good works as he! In the Sunday-school he is an efficient laborer, and in private he has hitherto employed opportunities to lead wandering souls to the great Shepherd who died for all, enfolded or errant.

R. WHEATLEY.

LETTER FROM SCOTLAND.

MR. EDITOR: Can you find a corner for a little note, just to let my friends in New England know where I am? Well, here I am, in a hotel in Prince's St., the finest street in Great Britain, looking out at Walter Scott's monument, the finest, perhaps, in the world. For a month or two I have been doing just about two things — dreaming and studying hard. I like to do both. To me Edinburgh is the best place in the world for both. When living here in days of other years, life was full of bloom and grand with promise. How well I remember the shining hands that beckoned me up the green

slopes of ideal hills! The towers look "bonny" in the eyes of ambitious youths.

Edinburgh looks about as it did of yore. There, the clock is striking outside. It sounds just as it did in years of other times. The Calton hill looks the same, as it stands up there in the centre of the city, covered with monuments. "Arthur's Seat," to the east, looks the same, as it crouches yonder like a great lion ready to spring into the sea. The Castle hill, beside the gardens, looks the same; the old castle, too, frowning on its brow, appears as it did when my young eyes looked upon it long ago. Everything about me seems full of weirdness and far-away-ness. To sit in the same seats in church, in hall, in school-room, in gardens where erst you sat when life was new, and know that you are nearly a stranger at home, seems to make the very essence of the pathos of poetry bubble in the soul.

I have been in Britain about four months, visiting the historic places of the land and the haunts of my boyhood, and have seen all kinds of castles, cathedrals, churches, graves, galleries, battle-fields, museums and monuments. I have heard all kinds of preachers, great and small and average — especially average. Many of the eloquent and popular preachers of my school days are gone. I miss Guthrie, and Arnot, and James Hamilton, and William Anderson, and Norman McLeod, and Candlish, and George Gilfillan, and others. Their biographies contain the most interesting, healthful and stimulating kind of reading. Chalmers and McCheyne and Edward Irving had gone before my time, but the echoes of their eloquence lingered like sublime ghosts among the halls of my boyhood.

To-day, as well as yesterday, can tell of its great pulpits. The preacher is no longer a kind of little deity, but a man like other men, who if he has anything to say, and knows how to say it, will have people willing to listen to him, and criticise him, and may be, appropriate the truth he utters and thereby become golden. During the fall and winter I have had excellent opportunity to hear the noted pulpit men of Great Britain.

Dr. Joseph Parker, the king of the English pulpit, has the most magnificent voice and delivery of any man I have heard. At first he may have a little of the "clerical voice," but it soon wears off. He is not afraid of being natural, neither is he afraid of being considered theatric by those who carelessly confound the theatric with the dramatic. He is original, logical, poetical and magnetic — qualities not often to be found so very pre-eminent in one man. On the Sabbath his church is packed. He preaches, also, every Thursday at noon, when the body of the Temple is full. There is always a large number of preachers present on the week days.

Canon Farrar seems to be the most popular preacher among the Church of England clergymen. We heard him a number of times in Westminster Abbey. He was declaiming against materialism, Calvinism and formalism. One was inclined to wonder at the radicalness of the sermons under such conservative environments as the old, gloomy, sepulchral abbey suggested. In spite of the chilly dampness, the hard, straight-backed seats and the disagreeable sing-song of the preacher, one was sorry when he stopped. He is oratorical in style, and one of the grandest compilers of living sentences in our age.

Everybody who visits London goes to hear Spurgeon. In listening to him, one is forced to query with himself concerning the secret of this man's vast popularity. The cursory hearer sees in him an earnest, fluent, witty, homely Calvinistic preacher, and little more. It will not do to attribute his attractive power, as some do, to his faith in God and the Gospel, for doubtless there are many men in London preaching to small congregations, who are just as full of faith. There are speakers who are fully as attractive as he, who have no faith in the Gospel. Spurgeon has about him much of that something which, for want of a better name, is called magnetism. You find it quite pleasant to listen to him, even when he is uttering the veriest common-

places in the commonest style. While magnetism is a quality which belongs to all great orators, other qualities, of course, are essential. The true orator is born of a harmonious blending of certain physical and intellectual qualities. Great orators are rare as great poets. Spurgeon's prayer-meetings, like many of the prayer-meetings in this country, cannot be called specially interesting.

Dr. Fumham is still the prime orator of the Wesleyan pulpit. He is finished, smooth, poetic, sometimes pathetic, and often powerful. I have heard other noted Wesleyan ministers. Richard Roberts is grand, declamatory, argumentative, and monotonous. Garrett, the great temperance orator of the Wesleyan Church, is racy, rich, enthusiastic and conversational. He knows how to talk. W. O. Simpson is easy, strong, witty, and full of common sense.

I also heard Dr. David Thomas, the editor of the *Homilet*. He is among the greatest sermonizers of the age, but his delivery is too deliberate and unmagmatic to attract the multitude, and so the congregation in his new chapel on Clapham Road is very small. I counted less than one hundred and fifty one Sabbath morning. His grand and suggestive sermons, as published in the *Homilet*, are a great temptation to weak souls who are a little given to plagiarism. A few times I have heard his sermons grandly declaimed by others. Thomas, I think, would not relish being taken for a popular orator, any more than the late "seer of Chelsea" would have done.

The most popular preacher in Scotland to-day is Dr. Caird, the principal of the Glasgow University. He preaches at least once a month in the college chapel. No one, not even the students, can get in without a ticket when he preaches. He is somewhat heavy, argumentative and metaphysical, but has grand declamatory powers. His sermons which I heard abounded with intense, ponderous and gorgeous climaxes. He understands the climax style as well as Bishop Simpson or Beecher. His perorations are masterly and mighty. In preaching his voice becomes finely modulated, but in his prayers and in the reading of the Scriptures, the Scotch pulpit drawl is a little too marked. There is a kind of pompous solemnity and monotonous tone that reminds one of what the old Scotch woman said to her son: "Ye graceless loon, how daur ye read the newspapers wi' the Beeble twang?" Dr. Caird is author of two of the "Scotch Sermons," which are creating as much stir here in the theological world as did "The Essays and Reviews," in 1860.

I went to hear Prof. Robertson Smith, of the "heresy hunt," preach in Dr. Caird's pulpit in the University. He is a little, mild, weak-voiced man, about forty-five years of age, and preached a sermon that was commonplace enough, evangelical enough, and suggestive of no radical ideas or feelings. The Professor is doubtless a scholar, but will probably never become very attractive as a preacher.

Dr. William Pulsford is one of the noted preachers of his land. He cannot be called a Boanerges; he is meek and full of a quiet enthusiasm — unique, radiant and unconventional. Large congregations are held by the wealth of his thoughts and words. He does not seem to be acquainted with any musty, rusty, ratty, hackneyed sentences. Still there is nothing observable about him, like an over-delicate euphuism. His prayers — when we heard him — were remarkable for their sweetness, pathos, poetry and unction. They contained no storm, but one could feel the tears of a great supplication trickling all through their calmness.

"Suffer one word more in conclusion," as some of the preachers here still say. The pulpit is progressing rapidly on the subject of temperance, but there are still many pulpit men here who are not even so far advanced as Dr. Crosby of New York. Britain seems not only to believe in moderation, but in getting "roaring fou." Drunkenness seems one of the delicious pastimes — perhaps I'd better say, one of the delicious diversions — of the United Kingdom. C. B. PITBLADO.

Miscellaneous.

DR. LEE'S EXPOSITION ASKED.

MR. EDITOR: In a recent number of the HERALD is an interesting article by Rev. Luther Lee, D. D. In speaking of a future state of probation, he says: "A single text cannot be produced which appears upon its face to affirm the doctrine, or which can be made to teach it, by any fair and natural construction." Allow me, please, to ask, through the columns of your paper, for his interpretation of 1 Peter 3: 18, 19, 20, and Matt. 12: 32.

M. M.

DR. LEE'S RESPONSE.

The above texts do not appear upon their face to affirm the doctrine of a probation beyond the grave, nor can they be made to teach it by any fair and natural construction. This, of course, is a matter of opinion; and if "M. M." entertains a different opinion, he should first give his exposition, which will make them affirm or teach what I deny. I might then feel called upon to review his exposition. His call for my exposition implies that he believes the texts to affirm or teach what I deny. I will not be captious, but respond in good nature.

In meeting the case, I have the choice of two methods: I may show, negatively, that the texts do not teach the doctrine of a probation beyond the grave. If I can do this, no exposition is required. If I were to say I do not know what those texts mean, and yet show that they do not teach probation beyond the grave, it would meet the case.

The second method is to show that the texts mean something else, and that their true exposition frees them from a post-mortem probation. If I can meet the case in both these methods, it will be twice met.

The text referred to in Peter does not affirm a probation beyond the grave. It simply affirms that Christ, by the same Spirit by which He was quickened, went and preached to the spirits in prison, which were disobedient when the long-suffering of God waited in the days of Noah. To make this teach a probation beyond the grave, it must be inferred that the souls of the people destroyed by the flood were in hell from the flood to the death of Christ, and that while His body lay in the grave His spirit went to hell and preached to the spirits of the antediluvians. This is too uncertain, too far-fetched, to entitle the passage to stand at the head of a list of texts, in proof of a probation beyond the grave.

1. There is no other allusion to Christ's mission to hell, which renders it probable that He never made one.

2. If we allow the mission, it could not have lasted over thirty-nine hours — the time during which Christ's body lay in the grave. The mission, if allowed at all, must have opened the door of salvation to the lost of all preceding ages. We cannot suppose a mission was opened to the men destroyed by the flood, leaving all others in dark and hopeless limbo. Thirty-nine hours was a short mission to save by any gospel process the lost dead of four thousand years.

3. There is no intimation that any were saved from hell by the supposed mission. If Peter meant to tell us that Christ's spirit went to hell, and preached salvation to its prisoners, it seems impossible that he would not have dropped a hint of the results, and that no other passage should contain the slightest allusion to so important a procedure.

4. Such a gospel probation as is supposed, is denied in various other passages. Even Peter, upon whose own expression the whole is made to rest, certainly ignores it in his Second Epistle, when he says: "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly," etc. Here is no allusion to Christ's supposed mission to hell, nor to a probation or hope beyond the grave. The implication is fair that all the classes named are, like the angels, reserved unto judgment; and if so, they have enjoyed no probation since Christ's death.

But Jude is more certain in his language, when he says the Sodomites "are set forth for an example, suffering the vengeance of eternal fire." If they were then suffering the vengeance of eternal fire, sixty-six years after Christ's supposed mission, He made no such mission, or, if He did, it proved a failure.

But the words of Christ settle it beyond dispute. In speaking of the

general resurrection, He says: "All that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (John 5: 28, 29). This includes the antediluvians and all others, so that not one person will be changed in moral character between death and the resurrection, and final judgment. Christ cannot then have gone to hell and preached the gospel of salvation to the inhabitants of the spirit world; or, if He did, not one has been saved by it for nearly two thousand years, and not one will be saved by it from this to the end of time. Peter, therefore, did not teach such a ministry of Christ and such a probation to departed spirits; and some other interpretation must be given to his words. The most probable sense is, that the same Spirit by which Christ was quickened, preached through Noah to the disobedient antediluvians while the ark was preparing. This is probable from the fact that Peter affirms that the Spirit of Christ was in the prophets (1 Peter 1: 11).

It is a matter of small importance whether Peter, by a natural figure, called them prisoners because they were condemned, awaiting execution while Noah built the ark, or whether he meant to affirm that Christ's Spirit preached through Noah to the men in the flesh of his time, whose spirits are now in prison awaiting the final judgment.

My attention has also been called to Matt. 12: 32: "Whoever speaketh a word against the Son of Man, it shall be forgiven him; but whoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." The proof which this text furnishes of a probation beyond the grave, is, by inference, thus derived: "The sin against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come; therefore all other sins will be forgiven in the world to come." The conclusion does not necessarily follow from the premises. The inference is not sufficiently certain to support on its own strength the conclusion that all who reject the offer of salvation here, will have it renewed beyond the grave. It is not one of a class of texts which support each other, but stands alone so far as a future probation is concerned.

1. The question of a probation beyond the grave, or even the final destiny of the wicked, was not the subject under discussion. Nothing, therefore, but a necessary inference can make it speak on that subject.

2. Mark and Luke omit all reference to the world to come. Mark 3: 28: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Luke 12: 10: "But unto him that blasphemeth against the Holy Ghost, it shall not be forgiven him." If the language of Christ rendered a probation certain beyond the grave, Mark and Luke omitted the most important truth He uttered. It is more reasonable to suppose that they have all given the true sense, and that Matthew added the words, "neither in the world to come," not to teach a future probation, but to give emphasis and force to the denial of forgiveness to those who sin against the Holy Ghost.

3. Other texts, in effect, deny the doctrine of a probation beyond the grave. John 5: 28, 29: "The hour is coming, in the which all that are in their graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." And 2 Cor. 5: 10: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." This precludes the idea of a probation after death, for in that case they would receive according to the things done in the spirit, not in the body.

Some other exposition must be found for the text than that which would give to all who reject salvation here a renewed offer of it after death. Either of two will answer: The first is that which has been hinted at above. We may suppose the text contains no allusion to the question of a probation after death, and that the reference to the world to come is designed merely to add emphasis and power to the denial of forgiveness to the sin against the Holy Ghost.

Another exposition is very common among the learned. Every critic knows that the Greek word *aión*, here rendered "world," is often rendered "ever," "eternal," and "age." Matt. 6: 13: "Thine is the kingdom, and the power, and the glory for ever." Luke 1: 55: "To

Abraham and his seed for ever." Tim. 1: 17: "Now unto the King eternal." Eph. 2: 7: "That in the ages to come." If the text be rendered, "neither in this age, neither in the age to come," meaning the Jewish age or dispensation, and the gospel age or dispensation, it would accord well with the original, and assert a truth, namely, that the blasphemy against the Holy Ghost finds no forgiveness under either dispensation; and there will be no allusion to a probation beyond the grave.

LIFE IN NEW MEXICO.

A few months since, we were surprised by an active business man telling us of his intention to go to New Mexico to engage in trade in that far-away region. On being asked why he left home, and friends, and the Christian surroundings of the old Bay State, his modest reply was, "I believe the Lord can use me there for His glory." What his peculiar trials are, what his untoward surroundings, tell extracts from a letter just received. We speak of the richness and fertility of our new West, of its inexhaustible resources, and the rich, bounding life of the mountains, but we forget the great temptations which come to pioneers and miners in their isolation, and the need of sending to the frontier men of stalwart souls as well as athletic bodies. But to the letter: —

"I never needed your prayers so much as now. I am among an ungodly people. I am sorely pained by the utter disregard for the Sabbath, and I find it very hard to spend the day as I would like. Previous to my coming here, Dec. 1, it has been the unvarying custom for men to do business on the Sabbath the same as any other day. Our new manager from the Connecticut River Valley has stopped work on these grants, but at the expense of much ill-will on the part of overseers and workmen who had been getting seven days' pay each week. More business is done in this territory on the Sabbath than on any other day, and it is hard for people to submit to my keeping closed doors and refusing to sell on Sunday. Some of our prominent men argue that I shall not only lose trade, but that men will go to G—, two miles and more away, where they can get what they want — even whiskey; and so it would be a Christian act to keep open store here, that men need not go where they will get drunk. I tell them that they would have me do evil that possibly a little good might come. While I positively refuse to do so, or allow my help to, I try to do it in a way not to offend; yet I am reproached for being too religious even by men who make some pretensions to reverence for God and His holy day.

"Last Sabbath I was greatly disturbed by four teams coming from the railroad with goods for the store. I refused to receive them, which was considered unreasonable as well as unsafe, as the goods must be left out over night; but they should not have planned to thus break the Sabbath.

"Aside from the manager, I know of but one man in this village who would object, on conscientious grounds, to the opening of the store, and he is a young man I brought with me from home. I know of but one resident here who is a professing Christian, and he did not bring his Bible with him. Nine-tenths of the men are not only ungodly, but very profane — pleasant and agreeable in business, but profane; yet I am glad to say that already there is far less profanity in my presence than when I first arrived. Out of respect to my feelings, they refrain, so I trust a little good is being done.

"One Sabbath I found some twenty men gathered in a building, smoking and telling vile stories. I scattered among them a few of the Moody and Sankey hymn-books, found some good singers, and engaged them in singing. Then calling them to order, I asked if they would like to observe the Sabbath by holding a religious service. Nearly all voted in favor. I read the 55th chapter of Isaiah, offered prayer, spoke briefly, and was favored with good attention. I then took a vote to know how many would like a similar meeting the next Sabbath, and all but one voted in favor. So now weekly meetings are established, although the universal cold weather and snow interfere with any meeting regularly. This territory, with its infidelity and Catholicism, three hundred years is behind the times, is a sample of what men become without the Bible!

Will not the readers of the HERALD pray for this quiet worker, who for many years was identified with the Young Men's Christian Association of this State, as he so entirely alone is trying to hold up Christ to the perishing? S. E. B.

Correspondence.

FROM NOVA SCOTIA.

For four or five years prior to 1880, the General Missionary Committee of the Methodist Church of Canada proceeded on two excellent principles — faith in God, and faith in the Methodist people. The divine call to "Go," they accepted in its widest significance. The world of paganism and error was all before them; into it they were disposed to send their agencies, never doubting as to their right and their future. In those few years the circle of our missionary influence was very much widened. It is to-day, with all its drawbacks, as vigorous and promising an organization as the churches can show. It was another thing altogether, how-

ever, to hold effectually the ground thus gained. Our people were true, and really did respond nobly to each annual appeal of the committee, as it found itself more and more surrounded by difficulties. But there was a debt. The debt grew. It became at length something too serious to be borne, eating up as it did the strength and courage of God's heritage. Now, to call upon a people who had been paying from eighty cents to a dollar per member — at all events, with but one or two exceptions, the most liberal contributors to foreign missions anywhere in Christendom — a people, moreover, as yet staggering under the tremendous, repeated commercial blows of America's greatest financial crisis, and ask them to accumulate a sum of \$150,000, while keeping their annual missionary budget intact — this was something happened! The actual debt — nearly \$80,000 — was extinguished within a few months of the first challenge; and ever since, our official organs continue reporting additional sums as a result of the movement. It is now seen how very serious was the condition of the Society, when, though it was announced some time ago that the debt had been removed, our domestic missions receive really less from the fund than they did before. This causes no little perplexity. Our General Missionary Secretary, Dr. Sutherland, a man of herculean powers, has voluntarily published a statement to meet the growing inquiry; but, as might be expected, a complete solution of the problem could not be given in a column of print. Our editors have dealt warily with the subject, preferring to leave a discussion of this nature to the Annual Conferences, where it really belongs. Hence the little reverberations of war-drums one hears occasionally in the air!

The new Hymn-book, too, is fairly afloat. The first edition disappeared like hoar-frost in a June morning. Mr. Briggs, our young, versatile Book Steward at Toronto, first among business strategists as he is princely among orators, has been meeting the immense demand which this book engendered just as his zeal was infusing great newness of life into the Concern. His balance sheet this year will show a large multiplication of work, though, of course, the profits of the Hymn-book lie more in the coming time. It is a very valuable property for this young connection. I have already intimated something of its literary merits, retaining as it does much of the old Wesleyan hymnody, while adopting almost everything particularly popular and sound of modern sacred songs.

While on this subject of publications, I ought to mention the *Christian Guardian*, our official newspaper at Toronto. Its editor, Dr. E. H. Dewar, who has recently recovered from a lengthened and serious illness, is — so we regard him — among the ablest Methodist writers this day on the press. He has grown with steady, manifest growth, till his sheet has become a power in Canada. It is a subject of pride, which you of the mammoth M. E. Church will not censure in us, that we have a weekly paper quite the equal of any *Advocate* or *HERALD* in the land! David, who took up the sceptre of Israel when the surrounding tribes were insolent and overbearing, brought them to a different temper by a few judicious and summary whippings. Dr. Dewar's assumption of the editorial tripod has resulted in something similar. We see nothing, or at least little, said by the Philistines of the Dominion respecting the *Guardian*, and the territory over which it is the guardian, that is not pleasant and appreciative. The present writer remembers a different day and a less demure behavior.

A. W. N.

FROM MARTHA'S VINEYARD.

MR. EDITOR: I need not ask you if you were ever here, on this lovely isle of the sea. We have seen you with our eyes, and have heard you with our ears; but you have never been all over this loved spot. You never were at Chappaquidick, Coppaguanset, Capigan, Nashaquita, and many other places of note and interest on this island.

At the east of us is Chappaquidick, which, years since, was an island by itself, but now is connected with this land, the action of the sea having thrown in the sand so that the twin are now one. Here, on Sampson's hill, is a Methodist church. Years ago a stationed preacher declared the blessed truth to white man and Indian. Now regular preaching service is had here. Many of the white people and Indians are members of the Edgartown M. E. Church.

The busy part of Edgartown is crooked and ill-shapen, with narrow streets, but plenty of them. The M. E. Church, Rev. J. D. King, pastor, is a large structure, and was formerly well filled and the leading church in town. The decline of the whaling business, together with many removals and deaths, has decimated the population, so that for ordinary purposes a smaller structure would answer the place. Rev. Brother King is doing well, and the present outlook of the church is good. Rev. I. T. Johnson, the evangelist, is assisting Brother K. in a protracted meeting.

Cottage City, the queen city of the sea, is but six miles from Edgartown. Of this town you and your readers all know, or ought. This is the town where men live long, sleep sound, and enjoy the best of health. Rev. F. P. Parker, an importation from the great West, is the pastor of the church. This church was formed by Rev. Brother Hamlen, the predecessor of Brother Parker, who for three years was permitted to minister to this people with good success. This is now the home of Rev. Dr. Coggeshall and his estimable wife. The good doctor is not in very good health just now. We bespeak for him the prayers of the churches. Here is published the *Cottage City Star*, a paper that is widely circulated, and is a welcome sheet to all persons interested in Cottage City. Rev. E. H. Hat-

field was once its facile editor. Howes Norris, esq., is its present editor. Vineyard Haven, in the town of Tisbury, is the next station on the island. Rev. W. F. Steele, pastor. Brother Steele is doing good work and is enjoying a work of grace in his charge. Vineyard Haven will probably be the seat of the custom house and the county buildings, it being centrally located.

North Tisbury, North Shore, or Lambert's Cove, is the next appointment on the island. Rev. J. B. Washburn, a local elder, supplying. This is one of the few churches where the people are said to pay all they can for the support of the Gospel. All honor to such people! Brother Washburn is enjoying his work, and not without some success.

Chilmark, the land of rocks and blackberries, is the next appointment, and Rev. H. S. Smith is the pastor. Brother Smith and wife are faithful, energetic workers, and are doing well. A Mr. Hunter, a Scotchman, has been holding meetings during the fall and winter in various sections of this town, but with no definite or visible success.

I think our beloved Methodism would be stronger if our people knew more about it. Bishop Peck, at the district conference in New Bedford, recently sent his kindest regards to the officers of one of our churches, and told the preacher to say to them, also, that they could not expect to prosper if they did not know what was going on in the Church; if they did not take some Methodist paper. I am ashamed when I think how few of our official brethren take ZION'S HERALD. MUSKOGEE.

FROM PROVIDENCE.

The report of the license commissioners for the city of Providence has attracted considerable notice. First, a member of the House of Representatives protested against this "annual homily by the license commissioners." Then an honorable senator, in his place in the senate chamber, said he for one entered "a most decided protest against the kind of report which the commissioners had made, and considered it highly impertinent in tone." "What right have these commissioners to read the General Assembly a lecture on the beauties of this infernal system of license?" "It is a system conceived in sin and born in iniquity. The commissioners get their bread and butter out of the system, and it therefore comes with ill grace for them to present such a report as they have done," etc. Then the State temperance agent, Rev. H. W. Conant, asked in the Providence *Journal* some questions which the commissioners are not very likely to notice.

The Woman's Christian Temperance Union made a very vigorous and effective protest, from which we quote: —

"As the Woman's Christian Temperance Union did all that it possibly could to help reduce the vote in favor of license, it considers itself classed by the license commissioners among the 'co-workers,' whose 'extravagant representations' and 'questionable means' brought disappointment to those workers. 'Co-workers!' Yes, we both of us for humanity. The liquor-sellers referred to, do all they can to make miserable homes, with hungry, ragged, neglected children. The Union tries to carry comfort to those homes and to save and help the children. The sellers try to induce as many men and women to buy liquors as can be drawn in by any musical or other device. The Union tries to influence all that it possibly can to not buy intoxicants. The sellers are responsible for a great deal of crime and poverty and suffering. The Union is doing all it can to help the people to understand the cause of these; and take away from the sellers the power to so ruin themselves and others. They are surely both workers, but it does seem as though that little prefix 'co' had somehow lost its way and attached itself to the wrong word.

"By 'extravagant representations' is meant, perhaps, statements made by our ladies that some liquor-sellers have pointed with dignified pride to their licenses, and said: 'If you do not want us to sell liquor, why don't you go to the commissioners and talk to them? They gave us the right to sell and we paid for it. They know what they are about, don't they?' We do not wonder that the worthy gentlemen cringe a little under it. One of the members of our Union, who spent several weeks in Bangor, last summer, said she never saw a drunken person, nor any signs of liquor selling while there; that the hotel was as quiet as a private house by ten o'clock, and if any liquor was sold there, it must have been done in the utmost secrecy. Where could a young man be most likely to become a drunkard, in Bangor or Providence?

"Questionable means? Earnest prayer that God will help the right and overthrow the wrong; circulars appealing to the consciences of our voters; the use, by pen and voice, of the facts that come under our notice, and the employment of a temperance missionary who does not appreciate the beauties of our license system, are among the 'questionable means' employed by our Union."

At a hearing before the legislative committee on temperance in the Representatives Hall, March 2, a clergyman of Providence called the attention of one of the commissioners to that part of the report on "Sunday sales" which declares that "the penalty, only nominal in amount, has not been a deterrent." The clergyman asked the commissioner in the presence of the large audience if this was a confession that Sunday selling was general. He admitted it was, and that they were unable, on account of the small penalty, to stop it. The commissioner was then asked, if there was a heavy penalty attached to Sunday selling, could the liquor traffic on Sunday be broken up? The commissioner said he should try, and believed he could do it. Of this he appeared to be quite confident.

Being then asked whether the same thing could not be done on Monday, Tuesday, or any other day of the week, it seemed to dawn on him that he had "put his foot in it," and had given the best proof possible that prohibition did prohibit when the officer whose duty it was to attend to it tried to enforce the law. This questioning was based on this language in the commissioners' report. Speaking of heavier penalties, the report says: "With such penalties no one could afford to take the chance of detection." So the license commission-

ers for the city of Providence unwittingly testify that a prohibitory law with severe penalties may be relied on to stop the traffic.

Judge Stiners of the Supreme Court presented, at the same hearing, "A Sketch of Rhode Island Legislation against Strong Drink." The sketch contained reference to upwards of 130 different acts of the General Assembly, covering a period of nearly 234 years — 222 years of license, and 12 years of prohibition. The Judge, in this very able paper, declared: "The remedy for this public evil is not to be found in a license law, however stringent and minute." "The only way is to prohibit the sale of liquor in drinking saloons and simply for drinking purposes, for only in this way can we reach the root of the public evil. A thing cannot be stopped by allowing it to go on." In the meantime the sad fruits of this abominable system are apparent in every quarter of the city, while parties who come from abroad to inquire (as the mayor of New Bedford last year) are assured that it works well!

The friends of Rev. A. Z. Hall will rejoice to learn that he is slowly improving in health. A letter from him, dated March 3, contained the following: "I am glad to report progress. My health and strength are slowly returning. I am able to do considerable manual labor. I am able to sleep once more (thrice blessed sleep!) and eat and digest food without extreme suffering." Although there are no marked revival manifestations in the Methodist churches in Providence, in all of them conversions are occurring. Our churches in Pawtucket and Central Falls are in hearty accord with their pastors, and doing a good work. S.

Our Book Table.

PALESTINE FOR THE YOUNG, by Rev. Andrew Bonar, published by Ira Bradley & Co., 16mo, 368 pp. This is a beautifully-published, and thoroughly reliable study of the Holy Land, its sacred and modern history, giving the various Scripture allusions, with numerous descriptive illustrations. It will be a useful volume for young Bible students.

FROM THE SAME HOUSE WE HAVE, SKETCHES OF JEWISH SOCIAL LIFE IN THE DAYS OF CHRIST. This is an excellent introduction to the Gospel story as contained in the record of the four evangelists. Its reading will throw light upon the constant allusions in the Sacred Record to the everyday life of the Jewish people.

Harper & Brothers publish a full revised index to the first sixty volumes of their monthly magazine. This preserves for ready reference all the rich treasures of this popular and valuable periodical.

FROM THE SAME HOUSE WE HAVE A SECOND SERIES OF ANECDOTES OF PUBLIC MEN, by John W. Forney, published by Harper & Brothers. This is a most profound portrait gallery of character, but very sketchy pictures of prominent men, with the current incidents associated with their names. There is a wonderful variety of characters, from the great and the fighting person, W. G. Brownlow; Americans and Englishmen, men of other days and the present. These are newspaper sketches, amusing and not uninteresting; a pleasant volume to catch up at odd moments.

Harper & Brothers issue, in cloth, William Black's latest fiction, *Scoundrel: A Story of These Times*. A characteristic, not unpleasant, realistic story of average society. The scene changes from Europe to America, and leaves the reader in the comfortable vision of two who loved each other after various and serious obstacles, in a fair way to realize their hopes.

Through the house of D. Appleton & Co., John W. Forney publishes a romance, entitled, *The New Nobility: A Story of Europe and America*. 12mo, 386 pp. This volume has a double parentage; the body of it, and some of the work of a skilled story-writer, Rev. William M. Baker. The story is intended to be a contrast between Republican and European institutions, the democratic American and the haughty European, and the illustration of the truth that true nobility is in the man, and not in his pedigree. European society of to-day is pictured in quite a successful manner, while the noble story of human love throws a mellow interest over the whole recital.

One of the most admirable published discussions of the hour is the volume issued by Harper & Brothers entitled, *THE PAST IN THE PRESENT: What is Civilization?* by Arthur Mitchell, M. D., LL. D. This very handsomely-printed and well-illustrated volume embodies ten lectures, delivered in Edinburgh, upon the "Rhind Foundation." Its object is to show how constantly the ideas of the past appear in the useful arts of the present, and to point out the nature, liabilities, and characteristics of civilization. He finds the revealed religion of the Bible to be the religion of the whole human family; that it tends to draw men together, and that it is possible not to see how great must be the consequences of such a belief on the progress and pattern of civilization. He closes with the affirmation that under no other faith is such a future possible. The volume is a noble contribution to the social side of natural religion.

The Magazines.

Lippincott's, with the enlarged type and whiter paper of the new series, begun with the January number, fails to look natural, and yet it preserves its own individuality in its new dress. The March number opens with a very interesting paper on "The Diamond Mines of South Africa," illustrated. At the other extreme, geographically, lies the locale of the next article on "Moose-Hunting" in Nova Scotia, which is very readable, and has some excellent illustrations. The serial "Lilith" reaches its conclusion, and is to be followed by a new one, "Craque-o-Doom," to begin in April. It is to be hoped that it will have more merit in it than the one just closed. "Paris Art Schools," "The Physical Uses of Pain," and "The American Newgate," at East Granby, Conn., are papers of some value, but the tone of the number in its action seems to us lower than was formerly maintained by this journal.

The *Popular Science Monthly* for March has more than its usual number of popular articles, and few of the heavier scientific papers. "Physical Education," "In-door Life," "A Piece of Coal" (explaining coal formation), "The State as an Educator," are practical subjects, and are instructively discussed; "The Problem of Municipal Nuisances," "The Phenology," based on scientific observation, "The Legal Position of Married Women," "Rock-weathering," as illustrated in Church-yards," and "The

Morals of Luxury," are full of instruction and interest, and are thought-provoking. "Cerebral Localization; or, The New Phrenology," explains the brain by a new mapping out of its powers, based on the experiments of science, and has some weight of argument in its favor. "A Sketch of Benj. Pierce," late professor of mathematics at Harvard, and accompanied by a fine portrait of the Professor, from the February number of the *Harvard Register*, is given.

The contents of *Good Company* for February are "Ireland and Irishmen," by George H. Hepworth; a story, "A Girl of Cadmus," by Sam Granger; "Clarity," a colloquy, by Octave Thanet; "Rose and the Doctor," Ellen W. Olney's serial story; "The Story of a Lion" by Lizzie W. Champney; "Sargent S. Peck," by Henry M. Rowley; "On the Edge of the World," a story by Sophie Swett; "In the Land of the Midnight Sun," Part I, by Frederick Schwatka; "New York in Midwinter," and "Discussion and Suggestion." Truly, a choice of the best — full of interesting reading matter open for discussion and criticism. Mr. Hepworth, in his travels through Ireland, stopping from hut to hut, gives us a sorry and disgusting picture of the life among the Irish peasants. One feels that something ought to be done for fair Ireland and her people; but as we have never related foreign interference, so ought we to be cautious in our movements, and careful about interfering. The *Testament Creeds* invites study of the New Testament and theological discussion. "The Sensible South" is another interesting article. An excellent magazine — one of the best — full of sound articles and high-toned stories, it ought to be in every intelligent household; but, unfortunately, in democratic America intelligence and means do not always go hand in hand.

Appleton's Journal for March presents a table of contents which is not a single dull title. Read the list: Scotch Orthodoxy and Modern Thought; "Adventures in Patagonia"; "The Veterans of Yesterday," third part of Eckmann-Chatlain's new story; "Sawarrows," a very readable account of this eccentric Russian general, who never lost a battle, and who was the oddest of odd sticks; "The Criterion of Poetry," by Peter Bayne; "An admirable piece of criticism," "Shakespeare's 'Ophelia,'" by Helen Faucit Martin; "Tennyson's 'Drum,' a critique; "George Eliot," from the *Spectator*; "Orlando's Revenge," a story by Barnet Phillips; "Some recent novels," a critique in the style of the *Atlantic*; "Gela's Grave," a poem by Matthew Arnold on his favorite dog. Surely, from this literary menu one can make a most palatable "feast of reason," and rise with perhaps an increased "flow of soul."

Wide Awake for March comes to us with five full-page illustrations, besides the usual smaller ones. Surely, this magazine, like mine pie, improves with age. The front-piece illustrates the poem of the ever vigilant "Fighting-Man." "The Dought Boy" will serve as a model for little girls assist mamma on baking day. "How Philip Sullivan Did an Errand," is a capital story, capably told. "To-day" must not be omitted, because it is by E. Hale, and therefore cannot fail to interest. "The Beggar King" is a long poem, with six illustrations. "The Girl that had Patience to Practice," will help, we trust, all beginners in music, when they read the story of the girl and its wonderful results in the case of the great Camilla Urso. All have not her genius, but all may make nice players by patiently practicing. "Some Indian Schools" is an interesting article, being a faithful account by a lady who has visited the schools of which she writes. One feels a new interest in the much-abused Indians when one learns how intelligent they are. The serial still goes on, leaving off, as usual, at the exciting point. All of them are first-class in tone and beautiful in sentiment. The short stories and poems are pleasing, and there are the "Tangles" for the bright boys and girls to comb out before they go "To Wonderland."

Babylund will drive the third look from mother's face, and plant a smile instead, if she will take up the book and study the little creatures who are playing in and out among the letters that make *Babylund*. The book is so like the dear babies that it is a comfort to mothers to look it through, and helps the baby through trials known only to babyhood.

Little Folks' Reader contains good prose and poetry on which to drill the little readers. Dogs and dolls and hens and chickens figure in the exercises, but the best picture of all is the exceedingly fine one of "Carina," an Italian girl. If our children had more of such pictures to study, when they grew up they could not easily be good picture painters from a poor one. The little readers are being successfully used in our primary schools.

The *Nursery* for March, unlike the other magazines, has no picture, story or poem taking off the March winds. This is quite as well. King Molus never forgets to let the winds blow in the month of spring. May the *Nursery* publishing company, as long as there are little children to be pleased and instructed, never forget, as the months come, to send the *Nursery*, inasmuch as it is with beautiful pictures and choice reading matter, all through the land. The present number is not one jot or tittle behind its predecessor. When all are so busy with the new year, it is with special mention of any article or illustration. To be appreciated, it needs but to be seen and read. We only wish there was no family that could not afford to take the *Nursery* for its little ones.

St. Nicholas for March contains much useful and interesting reading. The number opens with "Lady Jane Gray," illustrated in the front-piece. Mrs. Oliphant tells our American boys and girls the sad story of this noble young gentleman in a way that cannot fail to interest them. An encounter with a Polar Bear, and "In Nature's Wonderland," are full of thrilling interest. "Recollections of a Little Prima Donna" will have added interest for its readers when they know that the "recollections" are strictly true. The second paper of "Stories of Art and Artists" appears in this number. These papers give much needed information. In point of reading matter the March *St. Nicholas* reaches its uniform high of excellence; but in point of illustrations it falls noticeably behind its predecessors. In the next number we have the promise of a paper on "Mary Queen of Scots," and a stirring serial for boys. We hope some one will remember the girls at no distant day, and give them something stirring, too.

New Music. From Oliver Ditson & Co.: Vocal — Ave Maria ("The Twilight Veil is Falling"), by J. Raff, Op. 38, No. 17, translation by Miss Laura Underwood; Oh, Who will Come to the Downs with Me? by M. P. Eayrs; I am Lonely, Lonely, all Alone, by Horatio C. King; Good Night and Pleasant Dreams (Tyrolen), words by Anson G. Chester, music by Wm. Vincent Wallace; When Mary was a Lassie, written for and sung by W. C. Tower, music by M. P. Eayrs.

The Sunday School.

SECOND QUARTER. LESSON I.

Sunday, April 3. Luke 9: 51-62.

BY REV. W. O. HOLWAY, D. D., N. Y.

FOLLOWING JESUS.

1. DATE: A. D. 29 (verses 51-62); A. D. 28 (verses 53-62).

2. PARALLEL PASSAGES: With verses 51-56, Matt. 19: 1-11; with verses 57-60, Matt. 8: 19-22.

3. The second part of our lesson (verses 57-62), though forming an appropriate introduction to the termination of our Lord's ministry in Galilee, is recorded by St. Matthew as having occurred at a much earlier period—at the close of a day of remarkable labor, the events of which are more fully recorded than those of any other in His Galilean ministry, and just before crossing the lake to visit the country of the Gadarenes. The chronology is, of course, unsettled; Neander, Schleiermacher, Olshausen, Gekke, Whedon, and others preferring to follow Luke's sequence of events, while Meyer, De Wette, Lange, Strong, Farrar, Schaff, and many others adhere to that of Matthew. We prefer the latter. Dr. Brown thinks that the last two incidents occurred at the time indicated by Luke, and the first at that indicated by Matthew.

II. Introduction.

Our Lord's Galilean ministry had come to an end. He was about to take His final departure from a province where many of His mightiest works had been wrought, and many of His heaviest woes had been pronounced. With steadfast purpose He turned His face towards Jerusalem, knowing well what fate awaited Him there. His route lay through Samaria, and as He was attended by a large number of disciples, and pilgrims on their way to the feast, He sent messengers "before His face to make ready for Him." These received a rude repulse from the Samaritan village which they entered, because the inhabitants learned that the great Prophet, for whom hospitality was sought, had no intention of honoring their shrine on Gerizim, but was on His way to the rival and hated temple on Moriah. The indignation of the sons of Zebedee was especially roused at this rebuff and the insult to their Master, and they were ready, had Jesus been willing, Elias-like, to call down fire from heaven and consume these churlish villagers, destroying them by a visible and merited stroke of judgment. But they had not rightly conceived the temper of their Master. He did not share in their exasperation and thirst for vengeance. Their spirit and words did not accord with the new dispensation of meekness and forbearance, and therefore received His rebuke. Not to destroy, but to save, men's lives had the Son of Man come; and they passed on to another village.

At this point St. Luke records the dealings of our Lord with two aspirants for discipleship. The first was a scribe, who, feeling confident, perhaps, that his official position would entitle him to especial consideration, declared, "Lord, I will follow Thee whithersoever Thou goest." Jesus was not flattered by the proposal. He saw that the applicant had taken a hasty resolution. He did not reject him, but simply reminded him that discipleship meant self-renunciation of the sternest kind. "Foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head." To the second, who was a partial disciple, Jesus gave the direction, "Follow Me!" but he begged to postpone obedience till he could first bury his father. Very decisive and significant was the reply: "Let the dead bury their dead; but go thou and preach the kingdom of God." As Augustine says: He who hath begotten thee is to be loved; but He who created thee is to be preferred. The spiritually dead burial of the fleshly dead. The third applicant professed a determination to follow Jesus, but begged the privilege first of saying good-bye to his kindred and friends at home. Very much made upon a proposal of this kind, which would probably have ended in the would-be-disciple remaining at home: "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

III. Exposition.

Verses 51. When the time was come—more exactly, "when the day of their fulfilment," when the last of our Lord's stay on earth was reached, a period including five or six months. That He should be received up. The Ascension terminated the period just entered upon. "The Evangelist," says Schaff, "does not imply an immediate ascension, but rather regards the history from this point as a journey to death and subsequent glorification. He steadfastly set His face—a Hebrew idiom expressing a resolute purpose, and implying, too, an inner conflict. Notwithstanding what He saw before Him—the rejection, the ingratitude, the scorn, the crown of thorns, the cross—He was bent on going straight forward to meet it all, now that the time had come.

During this period Jerusalem was the centre towards which, how often He diverged. He must ever gravitate until His final hour. His adjacent ministries should be temporary; for duty, like destiny, should be perpetual pointing towards the scene of His final suffering (Whedon).

Verses 52. Sent messengers.—His progress southward seems to have been attended by a large number of followers, and it was not expedient to trust to the hospitality of the villages which lay before them on their way, without previous warning of their approach. These messengers were sent, therefore, not primarily, as Alford suggests, "to announce the coming of Jesus the Messiah," but to make the necessary preparations for sheltering and feeding the company. "Yet," says Schaff, "they probably also announced His coming as the Messiah, since in Samaria this was not concealed (John 4: 26) as in Judea and Galilee." Entered into a village of the Samaritans.—Farrar, who supposes that these messengers were two of the seventy (chap. 10) who were sent forth to prepare the way for Him spiritually as well as to provide for His temporal wants, conjectures that this village was the little town of Engannim, or the "Fountain of Gardens." Taking the direc-

route, which Jews commonly avoided, this would be the first village at which He would arrive.

After the deportation of the ten tribes to Assyria, Samaria had been re-peopled by heathen colonists from various parts of the Assyrian empire, by fugitives from Judea, and by stragglers of one or another of the tribes who found their way home again. The first heathen settlers, terrified by the increase of wild animals, especially lions, and attributing it to their not knowing the proper worship of their God, or to the worship of the exiled priests, and adding the worship of Jehovah to that of their idols—an incident from which later Jewish hatred faunted them as "proseles of the lions," as it branded them from their Assyrian origin, and with the name of Cuthites. Ultimately they became even more rigidly attached to the rites of Moses than the Jews themselves. The stern puritanism of Ezra and Nehemiah refused them alliance. Resentment was natural and excited resentment returned in kind. Centuries of strife and mutual injury, intensified by theological hatred on both sides, had made them implacable enemies (Gekke).

Verses 53. Did not receive Him.—refused Him hospitality—an extreme offense against Oriental custom, and a marked indignity towards Jesus, whom His messengers had probably announced as the Messiah. As though He would go to Jerusalem. As though He would go to Jerusalem. As though He would go to Jerusalem.

Previously, when He was passing through Samaria on His journey northward, He had been refused hospitality, and was only willing to receive, but anxious to detain, His presence among them, and eager to listen to His words. But now, in two respects, the circumstances were reversed: For now He was professedly traveling to the city which they hated and the Temple which they despised; and now He was at the head of a multitude who were accompanying Him as their acknowledged prophet and Messiah. Had Gerizim and not Jerusalem been the goal of His journey, all might have been different (Farrar).

Verses 54. James and John saw this.—They had not probably been sent on the errand, but they may have got so near the village at this time as to have seen the demonstrative gesture, or act on the part of the Samaritans. It is surprising that Peter behaved so quietly. James and John had already received the title of "Boanerges," "sons of thunder." Will Thou that we command fire? etc.—They felt this insult to their Master keenly, having faith as they did, in His high claims. They felt it all the more keenly, that He should be rejected by Samaritans. The meek spirit of the Gospel had not yet softened their natures. Elijah had called down fire from heaven in this very country, and consumed the soldiers which Ahaziah, king of Israel, sent to capture him (2 Kgs. 1: 9-15), and they felt that the occasion justified a resort to a similar and sweeping vengeance. "It is still the same spirit," says Abbott, "which seeks to accomplish the triumph of the Redeemer's kingdom, not by self-suffering patience and love, but by the exercise of authority and power."

Three times we have seen against charity recorded in the Gospels, as committed by John. Once we find him and his brother asking to sit at Jesus' right and left hand in His kingdom, and to be preferred before all the other apostles. Once we find him forbidding a man to cast out devils, because he did not follow the apostles. Here, again, we find him showing a fierce and cruel spirit against the Samaritan villagers for not receiving our Lord. Yet this was a man who proved at last most remarkable for preaching love and charity. No change is too great for the Lord to work (Ryle).

Verses 55. He rebuked them.—"Faithful are the wounds of a friend." What manner of spirit, etc.—That is, "ye realize not how contrary to My teachings and plans is the spirit you manifest; how foreign to the whole temper of the new dispensation." Says Bishop Andrews: The times require some other spirit, sometimes another. Elijah had said, "The Lord is to be sustained by the oil of mercy."

Verses 56. The Son of Man—a self-assumed title of our Lord, borrowed from Dan. 7: 13, and asserting His Messianic claims. He used it on several different occasions, and it may therefore be regarded as His favorite title. It emphasizes His humanity—His representative humanity, with its capabilities of suffering and humiliation and sympathy. While, at the same time, its persistent use reminded every Jew that the Speaker claimed to be the Son of God (Luke 22: 69, 70). [It should be noted that the words of this rebuke are not found in the best manuscripts, though found in some of the early versions (Schaff).]

Christ condemns, implicitly, all attempts to coerce respect for Him, or to punish the want of it; and so, not only all religious persecution, but also all that wrath and bitterness which are so unhappily common in religious controversies (Abbott).

Verses 57. It came to pass.—For connection, see above (Preliminary). A certain man—a scribe, according to Matthew. I will follow Thee, etc.—a seemingly candid and sincere profession, but Jesus looked deeper than the words. What He read in the scribe's heart, we know not; we simply know, that He was not so located with the idea of having a rank among His disciples as to cause Him to modify in the slightest the conditions. He neither accepted nor rejected the proffered following.

Verses 58. Jesus said, etc.—and from His answer we catch a hint of what He saw in the scribe's heart—transient ardor, carnal expectations. Says Dr. Parker: "Many an attendant on the preaching of the Gospel, rather than the Gospel; it is a mere personal attachment; he admires the preacher's rhetoric, or, perhaps, or power, without caring as to the doctrine. When a crisis supervenes, such a person cannot be relied upon; he may go in quest of another charmer." Foxes have holes—dens. Nests—"lodging-places." Not where to lay His head.—Nasareth had driven Him out; He was homeless and homeless, dependent upon charity for a lodging, and, in this respect, therefore, worse off than the birds and the foxes, though Lord over all. The scribe's enthusiasm willed under this description.

Verses 59. He said unto another.—According to Matthew's account this was a "disciple" whom He thus addressed, and who had probably shown symptoms of wavering, Clement of Alexandria suggested that this was Philip. First go and bury thy father.—The duty of a son (Gen. 25: 9; 35: 29). Theophylact interpreted this request to mean that the disciple wished to reside with his aged father until death, and then bury him. Elliott agrees with this view, both because burial in the East is almost immediate, and because the severity of our Lord's answer implies that the request was a plea for indefinite postponement. Alford, Schaff and others dissent from this view, and maintain that the father was already dead.

Verses 60. Let the dead bury their dead.—Jesus was teaching the law of precedence in duty. This disciple was making a secular duty paramount. Jesus here insists that where duty is forced, and duty seemingly conflict, the higher duty is to be followed. He bids the wavering disciple let the (spiritually

dead bury the (corporeally) dead, and direct him to go and "preach the kingdom of God"—that is, separate himself to that mission. Gekke explains that a thirty days' mourning was necessary in the event of a father's death; but as this requirement was set aside in the case of one who proposed to become a disciple of a rabbi, our Lord demanded of His disciple a similar devotion.

In a great hospital, where many are hourly dying, the physician's sole concern is healing and saving. Others may charge themselves with burial; they have no time for that (Stier).—Jesus forbade him to go, in order to show that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and that nothing, however urgent, should cause us to be guilty of a moment's delay in providing first for that (Chrysostom).

Verses 61. Let me bid them farewell.—This case is related by Luke only. It has been found in missionary experience that adieu of this kind often prove fatal to a disciple's purpose; that the pleadings of kindred are effective in dissuading and drawing him back; hence our Lord's refusal to allow of any postponement.

When William Burns offered himself as a missionary to India, he was asked, "When will you be ready to go?" "To-morrow." "But how will you inform your parents, and bid them farewell?" "I will write to them." As he stood on the deck of the vessel he held his Bible on high above his head, and his upraised Bible was the last object seen as the ship sailed away (Vincent).

Verses 62. Having put his hand to the plow.—The Eastern plow, with its simple construction of two poles crossing one another—the horizontal being the one to which the oxen were attached and the other serving as share and mold-board—was a simple contrivance, demanding the undivided attention and weight of the ploughman. And our Lord teaches that one called to the sacred work of the ministry, of turning up the fallow ground with the share of truth, must give his entire attention to it, not permitting even a backward look at the world which he has renounced. "Looking back inclines to drawing back, and drawing back is to perdition" (M. Henry).

These conversations have one common lesson—conditional following of Christ is impossible. The three chief impediments are: 1. The hindrance of earthly desires, earthly sorrow, earthly affection (Schaff).

IV. Gleanings.

1. There is nothing so trying, so absolutely exasperating, as a failure to find food and shelter, and common civility, after the fatigue of travel; and especially for a large multitude to begin a fresh journey when they expected rest. Full, therefore, of the Messianic kingdom, which now at last they thought was on the eve of being mightily proclaimed, the two brothers wanted to usher it in with a blaze of Sinaiic vengeance, and so to astonish and restore the flagging spirits of followers who would naturally be discouraged by so immediate and decided a repulse: "Lord, wilt Thou that we command fire to come down from heaven, and consume them, as Elias did?" "What wonder," says Ambrose, "that the Sons of Thunder wished to flash lightning!" And this their fiery impetuosity seemed to find its justification not only in the precedent of Elijah's conduct, but in the fact that it had been displayed in this very country of Samaria. Was it more necessary in personal defense of a single prophet than to vindicate the honor of the Messiah and His attendants? But Jesus turned and rebuked them. God's heaven has other uses than for thunder. "They did not know," He told them, "what spirit they were of." They had not realized the difference which separated Sinai and Carmel from Calvary and Hermon. He had come to save, not to destroy. And so, without a word of anger, He went to another village; and doubtless St. John, who by that time did know of what spirit he was, remembered these words of Christ when he went with Peter into Samaria to confirm the recent converts, and to bestow upon them the gift of the Holy Ghost (Farrar).

A PLEA FOR FISHERMEN.
BY REV. W. D. ELDRIDGE.

Having for the first time been located in a fishing community, I have been led to study the character and needs of those who gain their livelihood upon the treacherous deep. As a class, I have found them frank, respectful and generous, always ready to do a kindness for one another, and to help in the time of calamity or loss; and the casual attendant upon their employment give them many opportunities for the exercise of these good qualities.

But the point to which I wish to call attention just now, is, the sacrifice of Sabbath privileges which most of these men are compelled to make, in order to retain their employment. Nor is it merely the loss of religious privileges, but in most of the vessels that go out there is an utter disregard of Sabbath observance—fishing just the same as on any other day.

Having conversed with many of those who are thus engaged, I find it to be the general wish to be permitted to rest on the Sabbath, and secure the day to themselves. During the past fall and winter we have been blessed with a gracious revival of religion, but it has prevailed more among the young and the female portion of the island than among the men. When I have urged the subject of religion on our young men, many of whom have been feeling deeply, they have replied, "What is the use of our getting religion? As soon as we go to sea, we shall have to fish on Sunday, and shall be worse than before." Of course I have shown the fallacy of this reasoning, but it operates, as any one may see, as a great hindrance to our young men becoming decided.

Now, from all I can gather, it seems to me that the guilt of this Sabbath desecration rests, to a great extent, with the owners and captains of vessels. Doubtless many of those who own these vessels are members of Christian churches, and others attendants on the public services of the sanctuary; and if so, is there not a glaring inconsistency in allowing those under their employ to break the Sabbath on the seas? Is not the fourth command as binding on sea as on land? Is there a greater violation of moral law in opening a store

on the Sabbath than in catching fish? Is not the God we worship on land He "whom winds and seas obey?" And has He not declared, "I the Lord hate robbery for burnt-offering?" "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." That much of this evil is the result of thoughtlessness rather than of determination to do wrong, I can easily conceive, but an enlightened conscience and a sincere desire to do the will of God would very quickly lead to the adoption of a course that would honor God and bless men. May the day be hastened when the Saviour's golden rule of love shall prevail on sea and land! "Whatsoever ye would that men should do unto you, do ye even so to them!"

LETTER FROM WASHINGTON.
The eleventh annual commencement of the Medical Department of Howard University was held in Lincoln Hall, March 2, at 7.30 o'clock. The hall was completely filled. There were twenty-four students in the senior class, eleven of whom passed their examinations successfully, and were graduated with the honors of the institution. The rule in force requiring students to pass all of the several chairs before being entitled to the degree of "Doctor of Medicine" resulted in sending a goodly number of the students over for another year who had hoped to complete their course at the present term. This is a commendable feature of the institution. Doctors are not so scarce as to render premature graduation a thing to be desired. This institution admits students irrespective of sex or nationality. There are, however, but few women and colored men in the school. Only one colored man graduated. The remainder are all white men. The charge to the class was delivered by Prof. John E. Brackett, M. D. The annual address was delivered by Hon. Judge Arthur McArthur, and was a most scholarly production. Flowers were abundant, rare and beautiful; the music was excellent; the audience was large and enthusiastic.

It is needless to occupy space with the inauguration ceremonies. There was the usual mixed crowd greatly increased. The military companies completely monopolized the occasion. It is singular, indeed, that the symbols of war should be so conspicuous on these occasions. Would it not be better if religion, education, commerce and manufacture were made more prominent features in these national ceremonies? Gen. Garfield made a good address, indicative of a thoroughly loyal and patriotic policy. Gen. Hancock was present, and behaved with the utmost dignity throughout the ceremonies. He, with President Hayes and Justice Waite, sat with uncovered heads, in the open air, throughout the entire delivery of the address, notwithstanding the coldness of the day.

Rev. E. Vaughan has inaugurated measures for the establishment of a Conference seminary at Manassas, Va., and has raised \$2,500 in subscriptions toward sustaining the enterprise. Bishop Andrews presides at the Virginia Conference next week. The last of the Northern men in that body retire from that Conference the present session. As a rule, if the church succeeds in any community, it must be accomplished by native effort.

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ZION'S HERALD.

THURSDAY, MARCH 24, 1881.

It is painful to learn, from the *Christian Advocate*, what can readily be be-
lieved, that the liberal gifts of Mr.
Seney have entailed upon him some-
thing quite approaching social persecu-
tion. His mail of begging letters be-
comes insupportable in its size, and
some of the letters take on a very re-
markable style of coarse denunciation,
in reference to the direction he has seen
fit to give to his charitable appropri-
ations. It makes a larger draft upon
the Christian endurance of such a man
to meet such an uncourteous raid upon
his time and patience, as well as gener-
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fair way of making life a burden to
some of our high-minded laymen. They
shrink from having it known when they
make an appropriation, for they will be
literally run down in succeeding weeks
after such an announcement, by clamor-
ous and not over-polite solicitors.
Some little opportunity for voluntary
benevolence should be permitted to such
men as are in a condition to give; and
certainly the utmost thoughtfulness and
Christian propriety should be used in
soliciting gifts for charitable objects.
We have known some agents who,
when their arguments have failed, have
felt called upon to address their victims
in the language of the imprecatory
Psalms. Such men dam up the streams
of benevolence rather than open free
channels for them.

A Conference report is not a proper
opportunity to display ambitious rhet-
oric, startling novelties, or crude and
ill-considered speculations. If there is
nothing sensible and practical to be
submitted upon any of the stock topics sub-
mitted to the annual committees, golden
silence is much to be preferred to gar-
rulous nonsense. It is the extreme of
folly to keep reiterating over and over
the same familiar and unimpressive tri-
tisms. A few clear sentences, with com-
prehensive resolutions covering the
points proposed for consideration, will
command more attention and awaken
more interest than a protracted essay.
The chief trouble is, that the whole
matter of reports becomes well-nigh a
farce. They are read usually at great
confusion, when the Conference is ex-
hausted and hurried, and are accepted,
and their resolutions adopted, with little
discussion and less reflection. It
would be a happy new departure to
have fewer, calmer, and more practical
reports, and have them fully considered
before they become a portion of the do-
ings of the session.

It is one of the least lovely traits of
partially sanctified human nature to en-
joy connecting the person of an antag-
onist with the opinion he utters. In-
stead of simply asserting and defending
what, in the opinion of the disputant, is
important and perilled truth, the earnest
intellectual combatant must first assert
his horror at the unmixt heresy of his
antagonist; declare that his theory has
not the slightest foundation in fact or
Revelation; that his manner is weak and
flippant; and that no person of average
orthodoxy, or with even homely com-
mon sense, could, for a moment, hold
and propagate such sentiments. Now,
these things, Christian brethren, ought
not to be. It does not weaken the
argument of an opponent to abuse him,
or to disparage his ability or demon-
strational loyalty, nor does it strengthen
the opposite opinion to vociferate hard
phrases against the offender. It is too
much after the traditional gong and
bad-smelling pot fighting of the Chi-
nese, and has too little of the manner
and spirit of the Lord Jesus. Be pro-
nounced, but pious and courteous.

Dr. Curry has a thoughtful and sug-
gestive article in the last *Independent*
under the head of "Christian Agnosti-
cism;" two terms, according to the tech-
nical and modern significance of the latter
word, that seem utterly antagonistic to
each other. His line of thought is in-
tended to call a halt as to some of the
positive assertions of dogmatic teach-
ers in our days, not so much as to re-
vealed and supernatural truths as to
the modes of expressing them. Such
truths as the trine personality of God,
the reconciliation of God's sovereignty
and human freedom, the actual relations

of Christ's great atonement on its God-
ward side, and, finally, the mode of man's
immortality, he urges, with much force,
we can only know just as they are re-
vealed, and not their essence and philo-
sophy. In their outer limits, as di-
vine, they are beyond the utmost verge
of human reason to grasp, and cannot
be fully comprehended. The Bible has
not solved the mysteries and difficulties
that invest them. We shall not fully
apprehend them until we look upon
them in the light of the eternal life.
But while the philosophy of these truths
is hidden from human vision, the truths
themselves have the sanction of Inspi-
ration, and their power to subdue, to
save and to solace living and dying
men is in no wise weakened by our im-
possibility to grasp all their divine re-
lations.

The noble-hearted and generous bank
president, who has so wisely and lib-
erally endowed institutions of learning
and charity of late, intimates that he
has seen so much perversion of funds
left by the dying from their intended ap-
plication, that he wishes himself to
place his money exactly where he be-
lieves it will do the most good. Noth-
ing could be more sensible. There is
another view of the matter: The donor
is, by this course, permitted himself to
enjoy the reflex beneficence of his ju-
dicious charity. Who can measure the
comfort that the venerable Mr. Cooper
is permitted to take in the success of his
great institution with its thousands of
beneficiaries in the heart of New York
city? Could money purchase the inde-
scribable gratification of Mr. Durant,
as he looks upon the intelligent and
happy faces of the three or four hun-
dred girls crowding every year the beau-
tiful halls of Wellesley? It is more
blessed to give than to receive. We
only can give while we live. When we
die, the property is no longer ours.

THE ECUMENICAL.

After all the talk about this great
Council for two or three years, the
articles that have appeared in the
public prints, and the final action of
the late General Conference, the whole
matter has a very shadowy and un-
substantial aspect in many
minds. We are not infrequently
asked, What, after all, is the essential
idea of it? What is the prime ob-
ject? What does it propose to ac-
complish?

There is a sentimental result which
is quite apparent and proper enough,
if it does not descend into simply
mutual admiration and common glo-
rification, and that is, both to show
the essential unity of Methodism un-
der its different ecclesiastical forms,
and to secure, if possible, a warmer
feeling of fraternity between the dif-
ferent branches. This, of itself, how-
ever, would not be an adequate result
to compensate for the very great ex-
pense incident to the gathering of rep-
resentatives from such vast distances
to the metropolis of English-speaking
peoples. The hope of securing any
organic, whether federal or ecclesiasti-
cal, union between the different fam-
ilies bearing a common name is out
of the question, if it were desirable.
In this respect we differ widely from
our brethren forming the great body
of the Calvinistic persuasion; how-
ever diverse they may be as to the
order of worship or of discipline, as
to rigidity or liberality of creed, as
to their hymnology, as to "fencing"
or opening freely the Lord's table,
they are all Presbyterians in govern-
ment, and insist with common em-
phasis upon the New Testament basis
of their ecclesiastical system. With
us there are Episcopal, Presbyterian,
and Congregational bodies. We are
united in faith, but divided in church
government and discipline; and any
attempt to secure conformity, instead
of simple fraternity, would turn our
expected Pentecost into a babel of
hostile tongues.

The remarkable interest that was
awakened, and sustained to the last,
by the Second General Council of the
Presbyterian Alliance, held in Phila-
delphia last September, and the per-
manent results that were secured,
demonstrate the possibility of render-
ing such a gathering conducive both
to denominational strength and in-
spiration and to the edification of
the church universal of Christ upon
the earth. The first Council, which
met in Scotland in 1877, although
less generally attended, so far just-
ified the wisdom of its assembling as
to secure a permanent triennial or-
ganization. Its objects, as stated in
its articles of alliance, were to con-
sider any questions of general inter-
est to Presbyterian communities; to
aid weak and persecuted bodies in
their fellowship; to disseminate in-
formation concerning the kingdom of
Christ throughout the world; espe-
cially to uphold as Scriptural and
particularly efficient the Presbyte-
rian system; to consider the work of
the world's evangelization in its va-
rious forms at home and abroad, the
training of the ministry, the use of
the press, colportage, the religious
nurture of the young, the sanctifica-
tion of the Sabbath, the reforms of
the day, and the best measures to be
used in opposition to vice, infidelity
and Romanism.

All these themes were covered in

the discussions of the Philadelphia
Council. We have before us a hand-
some octavo volume of nearly a thou-
sand pages containing the opening
sermon, the elaborate papers, the
formal addresses and vigorous dis-
cussions of the nine days during
which its sessions were held; and an
additional quarto volume, presenting,
in handsome photographic pictures,
plain and illuminated, the historic
decorations, seals and symbols of the
various bodies represented, which
graced their assembly room, with full
and interesting letter-press descrip-
tions.

A very considerable portion of the
time was occupied in purely denomina-
tional interests, in discussions of
local differences, and in setting forth
Presbyterian opinions upon modes,
doctrines and discipline; but by far
the largest part was given to great
catholic topics in which the whole
Christian world has a common inter-
est, and which makes the stout vol-
ume of "Proceedings" a valuable ad-
dition to our religious and apologetic
literature. Religion and politics;
education, secular and sacred; the
Sabbath; missions, etc., afforded
themes in which all Christian disci-
ples have a common interest.

The substantial character of the
council is only secured by the wisest
and most thorough preliminary pre-
paration. The ablest writers, minis-
ters and laymen, were secured by our
Presbyterian brethren to provide es-
says upon all the topics coming before
the Alliance. The provision in this
respect was larger than the opportu-
nity for reading; a difficulty readily
remedied by the publication of the pa-
pers in the volume of "Proceedings."
It is well to allow sufficient space for
voluntary discussions. Some speeches
of this description were the most
effective deliverances of the occasion
in Philadelphia. But it is very im-
portant to save such a body from
simple speeches against time and the
airing of any ambitious rhetoric.

The executive committee having
the programme in hand for the com-
ing Conference in London, will, with-
out doubt, make ample provision for
the substantial value of the discussions
that will be had during its sessions.
There will be sufficiently numerous
topics, and an abundance of accom-
plished men whose culture and piety
will justify their being placed upon
so conspicuous and important a plat-
form. There is no reason why the
representation of the occasion should
not be as wide as at Philadelphia. To
that Council godly men came from
the East and the West, from the
North and the South, and sat down in
holy fellowship with great content.
America and Great Britain, most of
the countries of Europe, many dis-
tricts in Africa, the provinces of
Australia, Syria, India, Japan, Chi-
na and Ceylon were represented by
ministers and laymen, missionaries or
native-born Christian believers. Our
work covers even a broader sweep
of territory; and if those appointed and
invited reach London, a wonderful
representation will be had of a form
of Christianity upon which the sun
never goes down. Its true and per-
manent success is of God. The Church
has much at stake in it. It should be
in the hearts and prayers of God's
people. Special prayers at the com-
ing sessions of Annual Conferences
may be appropriately offered in its be-
half. May the benediction of the
Highest rest upon it!

"Proceedings and Decorations of the Presbyte-
rian Council, Philadelphia, 1880. Edited by John
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LETTER FROM SOUTHERN EUROPE.

About half way between the famous
resorts of Nice and Mentone, and
about ten miles from each, on the
shores of the Mediterranean, a small
rocky promontory extends into the
sea. Upon its top is the little town
of Monaco, the capital of the prin-
cipality of the same name. It is visited
daily by thousands of Americans, En-
glish and other nationalities, three
hundred thousand tickets having been
sold for this place by the railroad
company during the last year. The
principality of Monaco is independent,
and surrounded on all sides by France,
except toward the sea. It embraces
but fifty-three square miles, or one-
twenty-fifth of the little State of Rhode
Island, most of which is a high rocky
range and uninhabitable. There are
in all not more than ten thousand in-
habitants, while the petty prince re-
joices in a garrison of three hundred
soldiers. The whole affair is a child's
play at nationality. The residences
of the principality were, till recently,
almost wholly located upon the fortified
eminence where the old town and pal-
ace are most picturesquely situated.
Within a few years the low-lying
valley which connects the old town
with the main land has been built over
with residences and small hotels. On
the rocky hillside, across this valley,

and perhaps a mile away from the
prince's palace, have been built a half-
dozen or more large and first-class
hotels. In the midst of these is a
most beautiful and extensive garden,
in which, and overlooking the sea,
stands the centre of attraction
"whither the tribes go up." It is
one of the most gorgeous and unique
buildings in Europe. No cost has
been spared in architecture, gilding
and ornamentation, and from afar it
strikes the beholder as the product
of immense wealth and exquisite
taste. No edifice I have seen is more
charmingly situated or more
attractive to the eye.

A stranger seeing the long trains
halting here at almost every hour of
the day, and the long processions of
men and women climbing the steep
ascent and entering the splendid
building, is impressed with the fact
that there is some wonderful attrac-
tion in the place. He joins the crowd
and enters the spacious doors, and
finds in the great central hall that
all is bustle and earnestness. The
visitors are consigning outer gar-
ments, umbrellas, and other incum-
brances to the guardians of the cloak-
rooms, and servants in glittering
livery are hurrying to and fro. He
soon learns why the three hundred
thousand visitors are annually drawn
hither. An attractive reading-room
on the right contains the leading jour-
nals of all nations, and a little further
on is seen what is probably the most
ornate and richly-furnished concert-
hall in the world. A hundred per-
fectly-trained musicians give free en-
tertainments of the choicest music
twice each day, and the whole sur-
rounding has the appearance of a
magic palace. The audience here is
small and restless, and constantly
coming and going, showing that this
is not what has drawn them, like a
magnet, to the spot. Across the great
entrance hall doors open into a mag-
nificent saloon, in which are located
ten or a dozen tables, each of which
will accommodate some fifty persons.
No one is admitted to this room who ap-
pears to be under twenty years of
age, or not well-dressed and apparently
the possessor of money. Such is the
seeming regard for youthful morals
and the care with which the institu-
tion is conducted! It must be kept
respectable in order to make it at-
tractive to the wealthy and aristoc-
ratic, and not shock decency by cor-
rupting youth or enticing the poor.
From the age of twenty to three score
and ten is seen a motley gathering of
all nations and sexes seated around
the tables, and nervously engaged in
the one business of the place.

This is the licensed gambling-den
of Monte Carlo, and all the expense
and beauty lavished upon the build-
ing and the immense hotels, the charm-
ing gardens and the costly dwellings,
are the products of this one occupa-
tion. No stake is less than one dol-
lar, and from this the range is up
to many thousands. Genteel young
women sit beside the vilest, and pile
up the gold and silver as if it were
but dross, and at the turn of a wheel
win or lose larger or smaller amounts.
If they win, there is the stimulus of
success and the vision of sudden for-
tune to lure them on; and if they lose,
the anxiety to retrieve their loss; and
so they persevere. They are get-
ting into the whirlpool, and however
much they may circle round, they are
almost sure to go down at the last.
The tables are so arranged that there
are, say, five chances in favor of the
house against four in favor of the
player. The house would not win
often if it could, for the visitor must
win sufficiently often to stimulate his
hope and lure him on. There can be
no doubt as to the end, if he will con-
tinue to venture. Everything is done
openly, and admitting the propriety
of the principle, with perfect fairness.
The proprietor cannot afford to risk
the suspicion of cheating, and in cases
of dispute usually yields to the claim
of the player and then requests him
to leave the premises. The venture
is made with a perfect knowledge of
the opposing odds. All this is most
plausible and assuring, but who can
succeed against fate? Play but a lit-
tle time, and the five chances are
more than a match for the four; and
though one may win, others must lose,
and the winner, lured on by success,
is as sure to follow the countless mul-
titude in the end as if he were the
victim of a relentless decree. And
yet multitudes dream that they have
the passport to success. Now and
then one makes a successful venture,
and takes his money and leaves. This
gain encourages others, who are sure
to lose, and is a cause of gratification
to the managers, as it advertises the
place and brings other victims, who
more than compensate for the loss.
We frequently hear of such winners,
but little is said of the many who
more than offset the gain by their
failures; and little account is taken
of the miserable wretches who have
lost all, and in their despair, Judas-
like, go out and hang themselves.

Suicides are of constant occurrence,
and the greatest care is taken to con-
ceal the shocking end of so many
ruined persons and the terrible woes
of those who have suddenly fallen
from affluence to beggary. Frequently
individuals appear who have discov-
ered the secret of reversing the un-
yielding odds against them, and visit
Monte Carlo with the assurance that
to them it is reserved to unlock the
gigantic coffers of this treasure-house.

A young lady called on me recently
for advice, and said she had a little
money which she was anxious to in-
crease. A friend had written to her
that most persons played recklessly,
but he had found out the secret of
success, and he begged her to send
him her funds and he would be sure
to win, and would divide the spoils
with her. I fear it was in vain that
I attempted to show that no human
ingenuity could make four superior
to five. I tried to impress upon her
that if she staked all, the probability
was that she would lose all at a
stroke; and if, in the twinkling of an
eye, the five triumphed, what then?
Though the income now is small from
her capital, it is certainly better than
none at all; and if the stakes were
graduated, there must be a gradual
disappearance of the present capital,
and it would be but a question
of brief time before all would be
gathered in by the remorseless
grave of the gambling den. She
departed seemingly unconvinced, and
I shall not be surprised to hear
that, unlike Caesar, she came, she
saw, and she was conquered. Then
there will be a lifetime of regret, and
perhaps of poverty and struggle for
bread. The Americans who gamble
and lose there are unnumbered, and
it is no uncommon thing for them to
reach this city and tell a bitter tale
and beg for money to move on.
Often the chief anxiety of young men
is to conceal their folly from an in-
dulgent father or mother, and secure
some means to bridge over the diffi-
culty. Some have been arrested for
robbery, and have written to me dole-
fully from prison to come to their
rescue. They hoped, they believed,
but they trusted to a deceiver. One
young doctor was imprisoned here for
months, and his associate barely es-
caped arrest by fleeing from the coun-
try. This is the curse whose baneful
influence is terribly felt all along this
Mediterranean coast and spreads its
poison to the ends of the earth. The
revenues of the petty prince are
wholly made up from the license of
this house, and no taxes are levied
upon the residents. It is stated that
he receives from one to two hundred
thousand dollars per year. He and
those who own the valuable property,
and those who secure their livelihood
therefrom, as well as the great rail-
way corporation, are anything but
desirous for its overthrow. There is
no other business done in all the prin-
cipality except such as grows from
this root, and the poor are supported
by the various services rendered to
the frequenters of the place.

The proprietor, M. Blanc, died
somewhat recently, and left the im-
mense establishment and its patron-
age to his widow. She is said to be
very benevolent in a worldly-wise
manner. A college for the Jesuits
has been built and is supported by
the proceeds of the gambling house,
and the object is evidently to throw
a religious protection over the place
and close the mouth of criticism. If
any church or great charitable insti-
tution were to apply for aid, there
would be a most generous response,
and everything is done to secure the
sympathy and the praise of the influ-
ential. There is truth, indeed, in
the statement of Scripture that "A
gift doth blind the eyes of the wise
and pervert the words of the right-
eous." At this famous place every-
thing is "so false and yet so fair."
It is quiet and orderly—a fitting
place for the good and noble of earth
to visit, were it not for the serpent
which lies coiled, beautiful but dead-
ly, beneath. "Her house is the way
to hell," gilded and charming, and
"many there be which go in thereat."
The daughter of the proprietress has
recently been married to a young
scion of the Bonaparte family, son of
Prince Pierre, who murdered Victor
Noir. It appears that the bride,
over and above her little dowry of
nearly two millions of dollars, brings
to the household an income of two
hundred thousand dollars and also
one-tenth of the profits yielded by the
roulette. As this peculiar industry
pays nearly two hundred thousand
dollars per month, at the lowest, it is
another income of seventeen thousand
per month for the bride and her for-
tunate—or rather unfortunate—
husband.

A few years ago there were similar
places at Weisbaden, Homburg and
Baden Baden, and thither flowed the
tide of courtesans, gamblers and
swindlers from all parts of the world.
But a better policy prevailed, and

Germany blotted out all these plague
spots. Those resorts are now beau-
tiful and innocent, and all the licensed
gambling of Europe is concentrated
at Monte Carlo, where the doors are
wide open, and beauty, sanctity
and so-called respectability lend to it
their charms. The great day alone
will reveal the agonies, suicides, beg-
garies and infamies which have been,
and still are, the offshoots of that
upas tree.

The better class of journals in En-
gland and on the Continent have re-
cently leveled their batteries against
this plague as the corrupting and de-
moralizing abomination for the youth
who travel in Europe. The English
Bishop of Gibraltar, whose diocese
embraces this territory, has called
upon the clergy along the coast to
preach upon the subject, and commit-
tees are being organized to attempt
its overthrow. Bishop Littlejohn, of
Long Island, who has the oversight
of the American Protestant Episcopal
Churches in Europe, has issued a let-
ter upon the subject, earnestly advoc-
ating the suppression of the gam-
bling nuisance. It is claimed that a
corrupter of nations is an interna-
tional nuisance which should be
abated by the sufferers; and it is
hoped that such influences will be
brought to bear by churches, individ-
uals and nations, that the insignif-
icant prince of Monaco may be com-
pelled to yield. This kind goeth not
out by prayer and fasting alone, but
by the combination of visible and
commanding forces. The station of
the American fleet in these waters is
but five miles away, and it is con-
tended that it is a moral wrong on
the part of the government to allow
so many young officers to be located
where such enticements are at hand.
I have heard of no special evil results
therefrom, but surely it is a matter
for consideration whether it is right
to lead them into such temptations.

There is a bewitchery in the hope
of securing a fortune by the turn of
a wheel. It is quicker and easier, if
only sure, than to rise early and toil
late, and plough, and sow, and reap,
or wield the axe or the trowel.
"They that will be rich fall into tem-
ptation and a snare and into many
foolish and hurtful lusts, which drown
men in destruction and perdition."
No gambler is, or can be, an indus-
trious man. It is too tedious a way
to succeed. There is no surer incen-
tive to theft and forgery and embez-
zlement than this; and it should ever
be borne in mind that all money so
gained is lost by another, and it is
but a gentle way of putting one's
hand into his neighbor's pocket and
securing profit at his expense. All
the petty gambling devices of
churches and charitable institutions
are but the illicit offspring of
this giant demon, and the seeds of
those minor sins are liable to grow
up to this engulfing death.

J. B. GOULD.

Marseilles, France.

Editorial Items.

The Dutch colonial descendants of
South Africa have shown no little Dutch
tenacity, as also no small amount of an-
cient Dutch valor, in their defensive
protests against English injustice.
Their attitude has the approval of all
civilized nations, except that of their
oppressor and enemy; and it is to be
hoped that their resolution in resisting
oppression will be rewarded by satis-
factory terms. Just at this hour,
British honor is in a flutter over the re-
peated defeats of British soldiers by
these remote, rustic Boers. Troops to
the number of thirteen thousand are be-
ing transported to South Africa while
we write, to destroy such numbers of
these people as is supposed adequate
for the reparation of British honor,
whose prowess has been disparaged by
and of their invaded territory. It ap-
pears to us, at this distance, that Brit-
ish honor might more rationally and
profitably employ itself by removing the
blemish produced by injustice and op-
pression on the part of British officials
in their dealings with their weaker
neighbors, and to the reparation of
wrongs thus perpetrated. At this mo-
ment such a result has a hopeful out-
look. At the same time it is to be desired
that certain social corruptions of the
Boers, especially their system of Afri-
can slavery, will be abrogated, as one
of the results, in the issue of this un-
equal conflict. The Boers of the Trans-
vaal are behind the age in certain moral
ideas, as they are also in more material
matters. Dr. Livingstone describes
them as slave-holders of the meanest
character. He quotes them as saying:
"We make them (the natives) work for
us in consideration of allowing them
to live in our country." These Boers fre-
quently go to a native village and de-
mand thirty or more women as laborers
to weed their gardens, and to perform
other agricultural tasks; and the wom-
en, at the command, are compelled to
proceed to the scene of their unrequited
toil, carrying their own food on their
heads, their implements of labor on
their shoulders, and their children on
their backs; their taskmasters mean-
while landing their own humanity and
wisdom in making such an equitable
requisition. It appears from Living-
stone's account, that these people have

been left by their own church to dete-
riorate, and have become as degraded
as their dusky neighbors, whom the
stupid prejudice against color leads
them to injure and to detest. For do-
mestic servants they make forays on
tribes and carry off the younger chil-
dren. They term the blacks, "prop-
erty," or "creatures," much as the word
"chattel" was formerly used by Amer-
ican Southern Christians. Livingstone
writes: "No one can understand the
effect of the unutterable meanness of
the slave-system on the minds of those
who, but for the strange obliquity of
not being gentlemen enough to pay for
services rendered, would be on a plane
of moral equality with ourselves. Fraud
becomes as natural to them as 'paying
one's way' is to the rest of mankind."
When the Boers of the Magalies Moun-
tain region learned that the object of
Livingstone's projected journey was the
suppression of the slave trade of the
interior, they did everything in their
power to prevent his advance. To them
belongs the infamy of the plunder of the
great missionary's house, the robbery
of his furniture and clothing, the destruc-
tion of his library and of his stock
of medicines, together with the effects
and cattle belonging to a number of
Englishmen who had gone into the in-
terior, leaving their property in the
care of faithful negro guardians, whose
skeletons they found upon their return,
strewing the place; the trusted negroes
having been murdered in a foray of the
"Christian Boers." They resolved to
shut up the interior," writes Living-
stone, "and I resolved to open it. We
saw, and who have been successful, they
or I."

The Livingstone Mission of the Free
Church of Scotland has succeeded in
abolishing the slave trade around Lake
Nyassa—a region whence human beings
were abducted at the rate of nineteen
thousand a year before his exploration.
John of Matha, of medieval renown,
the most Christian founder of the first
anti-slavery society, Sir Bartle Frere,
who has abolished this atrocious sys-
tem of slavery in the great Indian prov-
ince of Scinde, Livingstone in Africa,
Lincoln in America—these are the four
unique liberators of the human race.
May their august group increase, till
their names shall be revered in every
clime, and till in every zone each man
and all men shall

"Lift to the juster skies
A man's enfranchised brow."

The competition of the trade affords
a fine opportunity for impecunious book
lovers to supply their shelves at a mod-
erate cost. An unhappy question of
publishing courtesy between Messrs.
Harper & Brothers and Charles Scrib-
ner's Sons, secures the issuing of the
"Reminiscences of Thomas Carlyle" by
the former house, not only for the
small sum of fifteen cents, in the Frank-
lin Square Library, but as a handsomely
bound duodecimo volume, of over three
hundred pages, with many fine illus-
trations, for fifty cents. The volume is
edited by James Anthony Froude; but
it is purely the work of Carlyle. It is
one of his most characteristic and fas-
cinating writings; although his opin-
ions on many points, especially on
American subjects and persons, are as
violently opposed to truth and reason
as they are coarse in utterance. But
his memories of his father and mother,
of his own early days, of his remark-
able friends and acquaintances, such as
Edward Irving, Lord Jeffrey, Lamb,
Leigh Hunt, Southey, Coleridge,
Wordsworth, etc., and especially of
Jaue Welsh Carlyle, his wife, are, for
the most part, both wonderful and de-
lightful; at times, indeed, surpassingly
extravagant, but always having a pec-
uliar flavor of excellent sense as well
as of eccentricity. There will be little
in the formal life of Carlyle, which will
soon appear, that will be so character-
istic and entertaining as this.

Judge A. W. Tourgee opens the
North American, for April, with a rather
reactionary paper upon "Civil Service
Reform." He pronounces the scheme,
as now advocated by its friends, as not
American, not friendly to progress, cre-
ating an official caste, and altogether
impracticable. Rev. Mark Pattison, of
Lincoln College, Oxford, has a thought-
ful and philosophical paper upon the
conditions of human progress, under
the title, "The Thing that Might Be;"
Bishop McQuaid gives the Roman Cath-
olic side of the public school ques-
tion; Hon. George Ticknor Curtis dis-
cusses the power of the State over
railways, and Hon. W. M. Springer
over telegraph lines; John Fiske has
a paper upon the "Historic Genesis of
Protestantism;" Anthony Trollope has
an essay upon Longfellow. Almost
every article provokes criticism, and
some of them may give occasion to fur-
ther notice hereafter.

The *International*, for April, gives the
second part of Arnold's "Iliad of In-
dia." A. S. Myerick has a sensible paper
upon "Improvements in Prison Dis-
cipline." Rev. Geo. E. Ellis has an in-
teresting review of Dr. E. E. Beardsley's
"Life and Correspondence of Bishop
Samuel Seabury," the first Episcopal
Bishop of America. President Gilman
gives an excellent sketch of Dr. Fran-
cis Lieber. Dr. E. W. Cushing discusses
the legislation that has been had upon
regulating the practice of medicine.
Henry L. Nelson gives an highly appre-
ciative and commendatory review of
Secretary Schurz's late administration
of the Interior Department. Madame
E. Ragona—a Russian lady—gives a
very spirited paper of special interest
just now entitled, "The Last Trial of
the Nihilists." A. S. Barnes & Co.,
New York.

The American Bible Society has pub-
lished, in a neat pamphlet, the "Pro-
ceedings of the late Wycliffe Semi-Mil-
lennial Celebration," with the admirable
oration of Dr. R. S. Storrs. It is a
document to be filed away for preserva-
tion and future reference.

ZION'S HERALD

Price \$2.50 per year.

MINISTERS, \$1.50.

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Those who wish to subscribe, and do not find it convenient to pay now, can order the paper and forward the money between this and the next Conference.

Money can be forwarded by post-office orders, or bank checks; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

The paper ought to be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of forty-two columns of reading matter per week, and costs but a cent per number.

Each issue contains articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while, never less sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

All letters on business should be directed to
A. S. WOOD, Publisher,
26 Bromfield Street, Boston.

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, March 15.

Protestant persecution in Spain has been forbidden by order of the government.

Only one of the assassins of the Czar has been captured, at last accounts.

Hon. Stanley Matthews has been nominated for the vacancy on the U. S. Supreme bench.

Mr. Gladstone's resolution of urgency for supply was defeated, yesterday, in the House of Commons, by a vote of 208 to 212.

The agitation in Portugal continues, and the garrison at Lisbon has been strengthened.

During the discussion upon organization in the U. S. Senate, yesterday, an exciting passage-at-arms occurred between Senators Hill and Mahone.

The new Czar of Russia, Alexander III, ascended the throne yesterday, and issued his imperial manifesto.

Wednesday, March 16.

The man who threw the second bomb, which killed the Czar, was himself killed by the explosion.

The De Lesseps canal project is to be placed under the control of the United States, who will be empowered to arm and equip naval stations at both ends of the canal.

President Garfield proposes to keep the Cabinet proceedings secret from the press.

The Maine Legislature has elected William P. Frye, U. S. Senator.

Gen. Emory Upton, U. S. A., author of Upton's "Tactics," committed suicide in San Francisco, Monday night.

A disastrous freshet at Kansas City, Mo., is reported.

Judge Reynolds, of the New York City Court, has been assigned to the bench of the Supreme Court by Governor Cornell, under the terms of the last Constitutional amendment.

Assemblyman Waring's law, Judge Reynolds, says the *Christian Advocate*, "is a man of great native ability, a distinguished jurist, and popular alike with the bar and the public."

Thursday, March 17.

A large amount of property was destroyed by a tornado in Missouri and Kansas yesterday, and several persons fatally injured.

Ellery Albee, treasurer of the Ashuelot Savings Bank, Winchester, N. H., has been arrested as a defaulter; the deficit is put at \$100,000.

The liabilities of the bankrupt Joseph Dixon Crucible Company of Jersey City are placed at \$1,886,415.

A mine was unearthed in St. Petersburg yesterday; it was laid to kill the Czar.

Another shock of earthquake has been felt at Casamicciola, Italy; several houses were destroyed.

Friday, March 18.

An attempt was made on Wednesday night to blow up the residence of the Lord Mayor of London.

A wagon train in New Mexico has been attacked by Indians, and thirty men murdered.

The publishers of the *Atlantic* gave a complimentary breakfast to the new editor, Mr. T. B. Aldrich, in New York, yesterday.

The people of Bangor gave Hon. Hannibal Hamlin a splendid reception last night.

Charles Foster's lamp and oil store on Pearl Street, New York, was demolished yesterday by fire and a building collapsed; several persons were badly injured.

New Yorkers are indifferent to the proposed world's fair to be held in this city, and Gen. Grant is expected to resign the presidency of the commission.

Saturday, March 19.

The Bartlett Mills, at Newburyport, were burned last night; loss estimated at \$300,000; over 500 people are thrown out of employment.

The Maine Legislature has adjourned; the Governor vetoed the Appropriation bill.

The subscriptions to the Y. M. C. Association building fund in this city amount to \$136,815.

In Chicago last year there were packed 5,752,191 hogs—the largest number ever packed in one year in any city in the world.

Prominent New Yorkers held an indignation meeting last night over the filthy condition of their streets.

The Cabinet yesterday discussed the question of an extra session, but came to no conclusion.

In the U. S. Senate yesterday the Republicans defeated a partial organization, so far as the committees are concerned.

Monday, March 21.

Another severe snowstorm has occurred in the West, interfering with telegraphic and railway communication.

President Garfield is terribly annoyed by office-seekers.

J. C. Bancroft Davis has declined the nomination of assistant secretary of State.

Three men and a woman are to be tried for the murder of the Czar.

Bath, Me., celebrated its centennial on Saturday.

One million dollars have been subscribed in New York towards a world's fair.

MAINE.

The following just and appreciative remarks are found in the *Leaflet*, the only Methodist paper published in Maine, on the retiring president of Portland district, Rev. P. Jacques:—

"His administration has been distinguished by integrity and prudence. He has been a safe counselor, a reliable administrator, an

earnest preacher, a kind friend, a genial associate, an exemplary Christian minister. He will retire from the district carrying with him the esteem and kindly wishes of pastor and people. The material interests of the church have steadily advanced during his term of service. The process of strengthening and equipping has been going on at nearly all points. Improvements, debt-paying, enlarging, refitting, consolidating and systematizing of equipment has been going on at nearly all points. The tone of societies has been changed."

Rev. C. C. Mason, presiding elder of Lewiston district, preached a practical and telling sermon on "Lying," at Park Street, Lewiston, last Sabbath, and assisted at the evening service at Hammond Street.

Rev. J. A. Corey, of Berwick, and his people enjoyed an interesting day last Sabbath. Eight united with the church at the sacramental services, and others are waiting for an opportunity to join. Bro. Corey has served this church faithfully and successfully two years, and is very much desired another year.

An interesting temperance revival is in progress at Livermore Falls. About two weeks ago several men, most of whom were hard drinkers, realizing their danger, convinced themselves to abstain, and the following Sabbath evening a mass meeting was called in the Universalist church, at which 125 names were added to the iron-clad pledge. All the ministers of the place co-operated at the meeting. Addresses were made by Rev. Messrs. Davis, Burbank and others.

A good religious interest is enjoyed in the Methodist church at Richmond, Brother Penick, pastor.

A revival of considerable interest is progressing at Upper Bartlett. The church is crowded every evening, and great seriousness prevails among the people generally.

Mrs. Foster, of Iowa, has been winning golden opinions throughout our State by her clear, forcible, logical and eloquent discussion of the various phases of the temperance question. At Augusta she held a crowded audience in the granite church for two full hours, and by the earnest request of many who heard her then, she returned to Augusta this week to fill another engagement.

Rev. Thomas Tyler gave his lecture on "Mistakes," in the Congress Street church, and Rev. D. W. LeLachur on "Courtship and Marriage," at Larchmont Hall, West, last Monday evening. Both lectures were commended by the local press.

Rev. Bro. Canham, of Belgrade, was visited by a large number of his parishioners last week, and received from them a generous purse of greenbacks.

NEW HAMPSHIRE.

Hillsboro' Centre.—The golden wedding of Brother Lyman Densmore and wife was celebrated at their home in Hillsboro' Centre, March 17. Bro. D. has been a successful class-leader for about twenty years, and with his devoted wife has won the affection and esteem of the church and community. A purse of about \$44 was presented in behalf of their friends by their pastor.

Whitfield.—The religious awakening in this place, somewhat noted for infidelity in its various forms, does not seem to abate. Four years ago, during the week just closing, have manifested a desire to become Christians. Including some converted at the Alderbrook village, who have recently moved here, thirteen persons, chiefly adults, have joined our branch of the church on probation and several more will soon do so.

S. P. H.

Increasing business has made necessary an enlargement of the Beatty Organ Factory at Washington, N. J., and the erection of a new foundry and machine shop in order to meet the demand promptly.

Mr. Beatty offers the Beatty Organ at extremely low prices, and to any purchaser who will visit his factory and select the instrument in person, he will deduct \$5 from his advertised prices to pay their traveling expenses. He is only too glad to have intended purchasers visit his establishment. It is said that Mr. Beatty is very successful in his business, and that he is selling more instruments than at any other time.

Mr. Beatty's organs are sold to the public at any other house. Mr. Beatty earnestly requests that intended purchasers visit him and see that the instruments he advertises so largely are just as he represents them. Read his new advertisement.

No toilet is complete without a bottle of Pearl's White Glycerine, to soften and beautify the skin. Use Pearl's White Glycerine soap.

THE BEAUTY AND COLOR of the hair may be safely regained by using Parker's Hair Balsam, which is much admired for its perfume, cleanliness and dandruff-eradicating properties.

NEARLY ALL THE ILLS THAT AFFLICT MAN can be prevented and cured by keeping the stomach, liver and kidneys in perfect working order. There is no medicine known that will do this as quickly and surely, without interfering with your duties as Parker's Ginger Tonic. See advertisement.

Messrs. John and James Dobson, who are the largest manufacturers of carpets in the United States, are offering some rare bargains at their elegant salesroom, Nos. 525 and 527 Washington Street. Their stock comprises everything desirable in the carpet line, and will be seen by their announcement in another column, their prices are most reasonable.

Parents, in buying children's shoes, ask for those with A. S. T. Co. Black Tip upon them. They will outwear any shoe, adding to the beauty of even the finest. A. S. T. Co. stamped on tip.

Church Register.

HERALD CALENDAR.

CONFERENCE. PLACE. TIME. BISHOP.

New York, Yonkers, April 6, Bowman.

New York East, Brooklyn, April 6, Wiley.

New York, Worcester, April 6, Peck.

Providence, Fall River, April 13, Peck.

New Hampshire, Claremont, April 20, Bowman.

Troy, Glen's Falls, April 20, Wiley.

Vermont, Brattleboro', April 20, Andrews.

Maine, Portland, April 27, Peck.

East Maine, Bangor, May 11, Harris.

POST-OFFICE ADDRESS.

Rev. A. A. Reed, Oshkosh, Wis.

NEW ENGLAND CONFERENCES.—As the session of each is close at hand, pastors who would like to receive a statement of account beforehand, will please let me know, and it will be sent.

Any who wish books at Conference, may have by letting me know in advance. I shall have with me some of the new, as usual, but any specially desired, please mention.

March 19, 1881. JAMES P. MAGEE.

NOTICE.—The Trustees of the New England Conference of the Methodist Episcopal Church will hold their annual meeting in Trinity M. E. Church, Worcester, Mass., on Wednesday, April 6, 1881, at 2 o'clock p. m.

Stocks, March 19, 1881.

PREACHERS' AID SOCIETY OF THE NEW ENGLAND ANNUAL CONFERENCE.—The annual meeting will be held on Monday, March 28, 1881, at 12.30 p. m., in the Committee Room, No. 38, Bromfield Street, Boston. All annual donors are members of the Society, and are invited to be present.

WILLARD S. ALLEN, Sec'y.

PROVIDENCE CONFERENCE.—RAILROAD NOTICE.—All persons paying FULL FARE over the following railroad to the Conference at Fall River, can secure a free return ticket by applying to the undersigned. Brethren will please give notice to their people, who propose to be present at the Conference, of this opportunity.

Old Colony, New Bedford & Fall River, Providence, Warren & Bristol, Providence & Stonington, Boston & Providence, Providence & Springfield, New York and New England.

Brethren and friends will be better accommodated by leaving the Old Colony train at the Rowensville depot, taking the horse car, which run by the door of the church.

Geo. M. HAMLEN, Com. on Transportation.

PROVIDENCE CONFERENCE.—ATTENTION!—All who have not collected and forwarded to the Treasurer their contributions for our Conference Seminary, will please do so at once. Promptness and liberality will secure a most cheering report at the annual meeting.

Taunton, March 22. J. W. WILLET, Treas'r.

TRUSTEES' NOTICE.—There will be a meeting of the Trustees of the Providence Conference Seminary and Musical Institute in Fall River, First Church, on Wednesday, April 13, at 3 p. m.

The annual meeting for the election of officers for the ensuing year will occur on Saturday, April 16, at the same place and hour.

J. H. W. CONANT, Sec'y.

N. H. CONFERENCE.—The several Examining Committees will meet the candidates at the M. E. Church, Claremont, N. H., Tuesday, April 19, at 9 a. m.

S. B. GRIFFIN, Sec'y last session.

Tilton, N. H., March 19, 1881.

PROVIDENCE CONFERENCE.—The class in the Course of Study for the First Year is requested to meet the Committee in the vestry of the First Church, Fall River, on Tuesday, April 12, at 9 a. m.

W. V. MORRISON, Chairman.

PROVIDENCE CONFERENCE.—Candidates for Admission on Trial will please meet the Committee for examination at the First Church, Fall River, on Tuesday, April 12, at 9 a. m.

WM. H. STARR, for Com.

NOTICE.—I am often asked where are the appointments for Lewiston district for Benevolent Purposes, and, in reply, would say they were published in ZION'S HERALD, July 21, 1880. They are as follows: Conference Claimants, 10 cents per member; Domestic Miss. Soc., 10; Church Extension, 5; S. S. Union, 3; Freedmen's Aid Soc., 3; Education, 4; Am. Bible Soc., 3; Woman's For. Miss. Soc., 4; Tract Society, 3; Gen. Miss. Soc., 10; Bishops, 5; Woodwards, March 14.

C. C. MASON, P. E.

MAINE CONFERENCE.—I have not understood in this Conference that the Committee on Pastoral Address have the time between Conference for preparation? and thus the Committee of 1880 prepare and deliver the address for '81? If so, which is my understanding? We look to Rev. Brothers Lane, Clark and Trafton for the pastoral homily at the coming Annual Conference.

C. C. MASON.

FOR INFANTS AND INVALIDS

Has received the most unqualified approval from Physicians, Matrons and Mothers of the highest character and responsibility, in this and other countries.

Multitudes of Infants are slowly starving at a period of infancy when development and growth are remarkably active, because of inability of mothers to furnish the necessary nutriment on account of overtaxing the maternal system, and by prolonged lactation, thus lowering the standard of health in both mother and child.

Woolrich & Co. on every label.

Wanted on Salary

Agents introduce

New Bible Works

New England and Colorado

Mining, Milling and Prospecting Company.

Are incorporated under the laws of Colorado, with Main Office at 385 Lawrence Street, Denver, for the purpose of operating 21 valuable mining properties, recently purchased by them and for purchasing and operating others. The company will work the mills and smelting works, treating its ore at actual cost. Several of our properties are practically in sight, with a reasonable outlay for labor and machinery, will be ready for treatment. The capital stock, \$50,000, divided into 10,000 shares, \$5.00 per share, is now offered, at \$2.50 per share, or \$2.50 discount for cash. The company is now operating purposes. The working capital stock is \$10,000, divided into 2,000 shares, \$5.00 per share. Among the officers are James M. Warren, President, Hiram Bissell, Secretary, and John G. Anderson, Treasurer. All practical, experienced men, with the best of references. Prospective buyers full particulars and references sent free, on application to the Secretary.

T. ELLWOOD ZELL'S PUBLICATIONS.

ZELL'S ENCYCLOPEDIA is the most complete and valuable work of the kind ever published. It is a masterpiece of scholarship and research, and is the most complete and valuable work of the kind ever published.

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ROYAL BAKING POWDER

Absolutely Pure.

Made from Grape Cream Tartar.—No other preparation makes such light, fluffy hot breads, or crisp, golden pastries. Can be eaten by dyspeptics without fear of the ill results from heavy indigestible food. Sold only in cans, by all Grocers.

ROYAL BAKING POWDER CO., New York.

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